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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1873.

THE RELIGIOUS WORLD.

The conflict between the Papal power and the German Empire proceeds without abatement. The Jesuits have been expelled from Germany for their disloyalty and disobedience to the laws. They were and always are plotters and schemers, subordinating everything to the interests of their own order. They have the Pope under their own management, and hence his violent cursing of the new German Empire. In Prussia, new laws have been enacted, compelling priests to be properly educated, and protecting loyal priests from the tyranny of their bishops.—In Switzerland the conflict rages fiercely, Jesuits and lawless bishops have been expelled from the country. In Austria also, an agitation is rising for the expulsion of the Jesuits who are regarded as dangerous in exciting the working people to get up strikes, riots and secret societies.

It is to be noted that the Jesuits, expelled from continental Europe, are crowding into England, Scotland, and America. It becomes all friends of civil and religious freedom to be on the alert, watching the insidious foe of all that is pure and good and precious in Church and State.

The priestly factions in Spain have succeeded in compelling the abdication of King Amadeus; and now every effort is put forth to restore to the throne some weak puppet of the Papacy. In France too, there is a steady endeavour to bring back the days of Ultramontane ascendancy.

England is tormented with the Ritualist

folly. Day by day services that are tolerated in the Established Church approximate more closely to the services of the Church of Rome. Even in St Paul's Cathedral the abominations of the Mass are being exhibited. The dissenters are agitating disestablishment.—We are glad to note that Presbyterianism has advanced more rapidly than any other church in England, and that union, harmony, zeal and progress are the order of the day.—In Scotland the Established Church has been excited by the appointment of Dr. Wallace to the Chair of Divinity in the University of Edinburgh. The appointment has been earnestly protested against by the friends of Evangelical truth of all denominations. In the Free Church, the Presbyteries have by large majorities approved of the Mutual Eligibility plan. The Anti-Unionists are holding meetings and violently agitating the congregations, with the hope of influencing the approaching General Assembly.—A Committee of the United Presbyterian Church has issued a manifesto against Church Establishments. The Missionary funds of this church for last year amount to about £40,000.

Revivals are reported from very many Churches throughout the United. We read of fifties, eighties, hundreds being added to the churches.—From heathen lands we read of friendly conferences and mutual confidence and helpfulness on the part of Missionaries from different churches. A day of Prayer for Missions was held late in December throughout the Church of England. The good effect has been felt already

in the increased attention given to the claims of the Heathen. Lord Lawrence has written vindicating Missionaries and their work in India from the assaults of a semi-infidel press.

A GLANCE AT OUR NEIGHBOURS.

Our readers are familiar enough with the contribution lists of our Congregations in the Lower Provinces, and those who read these with greatest care will give the most earnest attention to the following satisfactory evidences of the Christian liberality of two churches in the Sister Canadian Synod, one in Hamilton, the other in Toronto. The figures submitted are from the Feb. *Record* of the Canadian Presbyterian Church, and are we presume the appropriations of the year past.

	<i>Hamilton Central.</i>	<i>Toronto, Gould St.</i>
Assembly Fund	\$40 00
U. P. Orphanage in India.....	\$24 50
Bursary Fund.....	60 00
Widows' Fund.....	50 00
Kankakee Mission.....	20 00	20 00
French Evangelization.....	80 00	40 00
Knox College.....	130 00	230 00
Foreign Missions.....	81 00	180 00
Home Missions.....	500 00	642 00
	\$900 00	\$1246 50

Here we have two churches giving \$2146.50, and the figures as here given present a beautiful climax, the culminating point being \$1142 for Home Missions. When we inform our readers that the supplementing of the weaker congregations is in the Canadian Presbyterian Church included under Home Missions, we see at a glance how beautiful is the development of the Christian principle, of congregations bearing one another's burdens. We do not say that these Ontarian churches are more liberal than others in the same body. We do not institute any contrast between them and ourselves. We simply select and record facts which must give joy to all who seek the prosperity of Zion, and more especially the application to our diversified charges of that glorious Law of Love, "Bear ye one another's burdens and so fulfil the Law of Christ."

The prominence given to Ministerial Education is also apparent, for all who look at the figures will see that the education of the future ministers ranks second only to the proper support of those who are now bearing the burden and heat of the day.

A FAITHFUL SABBATH SCHOOL TEACHER.

In March, 1872, in a country district in Ireland, there passed away to her rest and reward, a faithful Sabbath School Teacher. Though only 22½ years of age, yet she has been characterized as a fine specimen of a Christian, one who was prayerful, holy, useful, and eminently zealous. At an early age she became exceedingly anxious about her soul, and having an intense desire for the salvation of others, at sixteen she became a Sabbath School Teacher. Her class comprising twenty young girls occupied much of her time, thoughts and attention. A sketch of her life and labours has lately appeared in the *Family Treasury*, and we would call attention to a few points in the history of her short career, showing the grand secret of her success. All Sabbath School teachers should be stimulated by her example and be led to give themselves more devotedly to the work of instilling Divine Truth into the minds of the young.

1st. She laboured for the salvation of her whole class. This was her grand desire. Nothing less than this would satisfy her. Hence she pressed home Divine Truths upon the hearts and consciences of those she was instructing, with great earnestness telling them of a living, loving Saviour, and with tears beseeching them to come to Jesus. As a result fruit was witnessed, one after another were pricked in their hearts. Cheering tokens of success were visible in the salvation of their immortal souls, and the teacher was greatly encouraged to prosecute her labour of love.

2nd. She visited her scholars and their parents. When first commencing this work she was exceedingly backward, but after a time it became quite easy and afforded pleasure. Though busily engaged in varied duties, she still found time to visit her little

charge. In this way she gained the affections of her scholars and they became exceedingly attached to her. The parents, also, saw that she was in earnest in her work, loved her visits and took great delight in having their children regularly at the Sabbath School, whilst at the same time it afforded her an excellent opportunity of speaking a word for Jesus.

3rd. She spent much time in prayer in behalf of her scholars. Here was the grand secret of her success. Hours were spent in *wrestling* prayer with God, in behalf of those in her class. She deemed it better if there was not time for both, to have little time for preparation rather than little prayer. When a new scholar came into the class, that scholar was made the subject of earnest importunity at a Throne of Grace. Oftentimes her prayer was answered in the conversion of souls, and little lambs were reported as being gathered into the fold.

4th. She set apart a day of prayer and fasting. In conjunction with another teacher they observed the 27th Dec. On this day they would humiliate themselves before God, think over their shortcomings and recount all His favours. Whatever tokens of success had been witnessed during the year would be ascribed to God, and a note would be taken of all failures. On this day they would anew dedicate themselves to God, and earnestly pray that they might be more faithful during another year and labour more zealously for the salvation of immortal souls.

Sabbath School Teachers, you are engaged in feeding the lambs; you are placed in a truly honorable, but, remember, a responsible position. Strive to be imitators of those who through faith and patience now inherit the promises. Let the example of one so young and gifted and Christ-like animate you to labour zealously for the salvation of those in your respective classes. Imitate her example, and walk in the footsteps of the Great Teacher, and amid all your discouragements success will crown your efforts.

ROMAN CATHOLIC ZEAL.

Whilst, during the present century, the Papacy has been shorn of its temporal power, we are not to suppose that it has lost all its power, or that it is struggling in the agonies of death. Evident signs of vitality are frequently witnessed, plainly showing that Rome is determined to assume an aggressive attitude. True at Rome symptoms of decay are observed yet in England and America remarkable signs of vigour are beheld. She is anxious and determined to reclaim lost ground, and is now busily engaged propagating her system in the New World. A striking illustration of her vitality and zeal has lately been chronicled, showing that she yet possesses much life.

Within a short period, according to the Pope's instructions, the work has been undertaken of converting to the Roman Catholic Church the Negro population of the United States. In the year 1871, Dr. Vaughan, a Roman Catholic Bishop in England, set out with the first detachment of Roman Catholic priests, consecrated to that undertaking. Having arrived at their destination, they commenced their work in Maryland. There is about 550,000 of a Negro population, freed by the emancipation of the slaves in the States, and Rome is now beginning to exert her deadly influence upon them. Georgia, it is said, is their radiating centre, in their efforts to proselytize the Negroes of America. Thus she is labouring to make converts among the coloured people of the Southern States, and her zeal and activity have aroused the Protestant to rally their powers to meet the foe. A celebrated Protestant Divine in referring to what they are doing, and their present aggressive effort, thus calls for help: "Ye men of God, hasten to the rescue, hearken to the Macedonian cry, and bring your much needed assistance."

When such striking instances of Rome's zeal are recorded, it should incite and animate us to put forth more strenuous efforts than hitherto for the propagation of the Gospel. Fields white to the harvest are opening up to us, and must we allow Rome to go in and occupy them? In all our con-

gregations, and among all our people increased earnestness is required and greater activity should be evinced. Never should we relax our efforts, nor allow our zeal to flag while there is a single soul unsaved. And when Rome teaches us a useful lesson, let us not despise it, nor yet be slow to learn from her. We have a purer system than she possesses, and it is of the utmost importance that all Christ's faithful followers should arouse themselves anew to prayer and labour. Rome is not asleep, but is busy and active. Let us imitate her zeal, and labour more ardently than we hitherto have done.



CHURCH FINANCE AND MINISTERIAL INCOME.

BY THE REV. SAMUEL HOUSTON.

The mode of raising funds for the support of the gospel is gradually undergoing a revolution, if not over the whole Christian world, at least in the Presbyterian Church of the Lower Provinces. That a mode of that description is necessary, that is to say that money has to be taken into account in such a sacred and spiritual organization as a Church of God, hardly needs any defence now. There has been a time when if a man mentioned money from the pulpit except in a muffled and apologetic tone, he ran the risk of destroying his usefulness for all time to come. Of the people there are perhaps a few specimens remaining yet who look upon the advancing tide of growing liberality and the altered spirit of the Christian people under the large measure of attention given to that subject from the pulpit with dismay, and who utter in an undertone that the Church is in danger. If there be any blessing of God resting on the Church it will be seen that such vaticinations are those of false prophets. So insignificant however, in point of number and influence are those becoming, that it is hardly worth while to take them into account in weighing the value of the growth that is going on.

That there was something unsatisfactory in the past mode or modes of Church Finance, the majority of the people now see clearly. The tendency of pew rents was evil and only that. In two directions did the evil work. It excluded the poor altogether, or almost altogether. It was the custom in many Churches to have a certain portion set off and denominated "free pews." This was looked upon as a

very meritorious scheme; it was one that was lauded much. The result, however, was to introduce into the Church of God distinctions, which of all places in the world ought not to be found in the Church. There are plenty that will never enter a Church door rather than proclaim themselves paupers by occupying the free pews. It is very wicked of them acting so, the narrow in means have no business to think in that way, but think in that way they do. It is to be feared that many who occupy the pauper pews are so craven hearted, so lost to self-respect, that it does not matter much whether they attend or not. Then again the pew system works badly in the glaring inequalities which result from it in those that pay for the pews. It compels the hardworking man who has difficulty in making ends meet to pay as much as the millionaire. From that standpoint it is intrinsically indefensible. It would be waste of words and of logic to spend time in battering that down. That want of success attended it is not to be wondered at.

Of late years there has been a discussion going on about what is called "Systematic Benevolence." The phrase badly needs to be explained. It is the doctrine of giving to the Lord on principle, or on system, rather than at random. The whole matter has been at random hitherto. Some men are generous by nature, and they would give large sums from time to time, especially when a powerful or eloquent appeal was made. So much depended on the eloquence of the speaker that for opening of churches or to secure a collection for a church debt the most famous preacher in the body was usually beset with applications, and for the anniversaries of benevolent and religious institutions pat-form orators of oily tongue were much in demand. The collection might be swelled up very considerably by the enthusiasm got up. At last, however, it has entered into the thoughts of many that such an artificial way of supporting the Church or the benevolence of our age is wrong, that there is a more excellent way. Even those that dwell on the quasi-spiritual heights where any reference to "fifty lucre" was heard with ineffable loathing, are beginning to descend to more sober and more practical levels. It is found that ministers as well as other mortals, must pay rent if they live in a house, must pay for food and clothing if they eat and wear, and if they give entertainment to a brother minister when he comes along, more than faith and prayer are needed. It has been discovered, though all have not been initiated into the discovery yet, that they have to pay their bills in hard cash just as other men do. That being so, even were

there no reference to the matter in Scripture, it must be apparent that giving on principle or system on the part of the Christian people is the only proper and equitable mode. That such a principle is taking so extensive a hold of our Church we consider to be one of the best marks of prosperity that are apparent. At last meeting of Synod as many as 29 congregations had adopted the plan of weekly offerings, either in whole or in part. Several more have fallen in with it since.

The only objection of any value that has been raised is that the man will take advantage of it to do nothing, whereas under the pew system they have to do something. The best answer to give to such an objection is the experience of the congregations that have made the trial. Only one of the 29 reports the result unsatisfactory. In any case the unworthy suspicion can only rest on the class known as adherents, it cannot apply to those in fellowship. All persons on being admitted to communion in our Church promise publicly to contribute of their substance as God may prosper them for the advancement of His cause. It is assumed that such a pledge, made at such a time, means something. Is it to be entertained for a moment that men and women will take a solemn pledge on them to that effect, and then in their action be guilty of perjury, for it is that in the sight of God? We cannot think that many will prove faithless deliberately.

For the sake of illustration, let us suppose a case. Let it be assumed that nobody will give less than a tenth of his income. Let there be 100 persons in a congregation that receive on an average \$10 a week. It would be a small congregation that, and the average wages is not high. That is to say the aggregate income of the congregation is \$1000 a week. A tenth of that would be \$100. On that sum per week, and on much less than that, the ordinances of a congregation could be liberally supported, and leave a handsome margin for missions and charity.

Is it because of the growth of Scripture and equitable principles of Church Finance that announcements are made in the public prints day after day to the effect that minister's incomes are being increased? We have not the least doubt of it. Within a week four cases of this kind have come under our notice. In the first place there was a case in this city to which we need not refer particularly. The congregation of Truro has advanced \$200, and the congregations of James Church, New Glasgow, and Princeton, P. E. I., have each advanced \$100. There is another case quite as much to the point as any of these. Chalmers Church, Halifax, while the old system was in operation, had always a balance on the

wrong side at the end of the year. The very first year that the weekly offering was tried that balance was wiped out, and there was a considerable balance on the right side. But that is not all. Since then, between 60 and 70 members, and those the wealthiest of the congregation, left to aid in forming a new congregation. When calling a pastor after that, the congregation lessened in numbers and wealth, not only engage to pay the old salary of \$1,200, but \$200 additional towards house rent. Such are results of the new and improved mode of Church Finance that is spreading through these Provinces.—*P. Advocate.*

REPORT OF THE ACOADIA MISSION.

It was with joy that I left Montreal last April, to revisit the Lower Provinces. It is true that I had to face many difficulties in connection with my work during the previous summer; but the extreme kindness shown to me, the deep interest manifested with regard to my work by the English people, and especially the success which crowned my first efforts in missionary work, made me long to return to meet again some of my old friends—if I may use that familiar expression—and form new ones; but, above all, to resume the great work which I had begun among my fellow-countrymen.

A JOYFUL MEETING.

Having met the Committee in St. John, Mr. B— and myself were directed to Victoria County; but, as I had heard that a young man from Buctouche, who had renounced Romanism the previous summer, was much persecuted, I expressed a wish to be allowed a few days to visit him and see what we could do for him, should I find him in want. This being granted, I went to Shediac, expecting to take the stage the same day for Buctouche; but to my great disappointment, I could proceed no further that day on account of the deep snow. On my way to make enquiries as to when I should be able to go, I met the very young man whom I was anxious to see. Words fail me to describe the feelings manifested at our meeting. Suffice it to say that his countenance betrayed a heart full of joy, mingled with sorrow, at his meeting me under such circumstances.

PERSECUTION.

All inquiries being brought to an end by my meeting him, I took him to Mr. Stronach's house; and having entered into conversation with him, I found that the report above referred to was only too true. The persecution which he had to endure was so great that he had to leave his home, and seek peace in some other part of the

country. Having been thus forsaken by his friends, he became so discouraged that he had made up his mind to leave in a few days for the States, having no definite idea as to where he was going to stop, or what he was going to do. His idea was, that he could hardly be placed in a worse position than the one he then occupied.

CONFIRMATION AND ADVICE.

After some conversation with him on general subjects, I read portions of the word of God to him, exhorted him and prayed with him, which seemed to drive away his cares. I found him a situation in Shediac, that I might read and pray with him almost every day. After I had met him a few times, and had found that he was quite intelligent, could read and write both French and English, I proposed to him to enter college, and study for the ministry. I represented to him all the difficulties and hardships connected with the undertaking; but, at the same time, what a glorious work it was; that I did not want an answer for four or five days. Told him to think about it; to come and see me as often as he could, and that we would pray together. That seemed to surprise him. He raised quite a number of objections, but they were soon and easily removed. For the next few days, he thought so much about it that he would hardly speak to any one, and became so serious that some of the Frenchmen who worked with him thought he was becoming crazy. After much thought and prayer, he made up his mind to become a labourer in the vineyard of our Lord, and to devote himself to the evangelization of his countrymen.

PREACHING AT SHEDIAC.

Instead of one or two weeks, I remained over four in Shediac; and, besides strengthening my young friend, I preached four times in English in the Public Hall. At each of these meetings the attendance was very good.

As there were but a few French people present at the first meeting, I intimated that we would hold a meeting in the Hall the following Wednesday, especially for the French people. To my great astonishment, I found that there were about 150 present. After listening for a time to music by some kind friends, I preached in French, and then declared the meeting open for discussion, and that I was prepared to answer any question on religious subjects. A few were put about confession, transubstantiation, &c.

Some would try to raise a laugh; but when I asked them to be quiet, very good order was observed. I spoke nearly two hours and a half; appointed another meeting for the following Friday; and invited any one that would like to come to my

stopping place, to do so: as I had some nice books for sale, would like to meet any of them, and have some conversation with them.

Some accepted my invitation and called the next day, bought some Testaments, &c. I read and conversed with them. I heard that some in the neighbourhood would like to kill me; but this gave me no uneasiness, nor did I allow it to interfere with what I had purposed to do. At the appointed hour, on the Friday evening, I was at my post in the hall. The attendance was even larger than at the previous meeting, about 200 people being present.

PUBLIC DISCUSSION.

After singing and prayer, I read a chapter in the New Testament bearing on Confession, explained it, and challenged, in a mild way, the priest or any of the Roman Catholics to meet me for public discussion. A young man, of pretty fair education, began to raise objections to what I had said on confession, to which I answered: and, at the same time, took the opportunity of attacking and placing him on the defensive. When he could find no answer, he would bring jokes to set the people laughing; but just as soon as I would tell them that we were assembled for a more serious purpose than laughing, and would ask them to be quiet, perfect order was restored. I spoke for over two hours, repeated the invitation of the previous meeting (to call on me), and appointed another meeting for the next Wednesday.

Coming out of the hall, I heard that they had set a trap for me; but some of our people had discovered it. Many hard names would reach my ears as I was passing through the crowd, such as, "Here is the impostor," "le disciple de Chiniquy," "the false prophet," "the Anti-Christ," and others too indecent to be mentioned.

Some continued to call on me, with whom I had a number of very interesting conversations.

A WARNING.

The priest, alarmed at my success, spoke about me in his church, the next Sunday; and some one (Priest or others) caused an article to be published in "*La Moniteur Acadien*" of which the following is the substance:—

AU LOUP!

"It grieves us to hear that some Acadians have forgotten themselves, so far as to go and hear a disciple of the too famous Chiniquy, in the person of an 'adolescent,' who believes that his Mission is to regenerate the Acadians by causing them to change their religion. . . . What folly! We hope that that forgetfulness will not be repeated!"

Il va sans dire—that the people were much influenced by the above; and consequently the next meeting was attended by but very few. It was very orderly, and the few present were very attentive. I read, prayed and exhorted them

DEPARTURE FROM SHEDIAC.

I had other very interesting conversations, and sold a number of copies of the New Testament and other religious books.

As I had already been much longer than I expected to be, and pressing letters from my companion having reached me to join him, I was obliged to leave Shediac.

During my stay there, I was most kindly entertained by Mr. A. Stronach without expense to the mission. Besides, the people of Shediac manifested so much interest in my mission, that they took up a collection amounting to \$11 towards its aid.

MY YOUNG FRIEND LEFT IN ST. JOHN.

I took my young convert with me to St. John: thus freeing him from the Roman Catholic influence, and left him under the care of the Rev. N. McKay, expecting to take him with me to Montreal in the fall; but he was prostrated by a severe illness during the summer, and, as he had not yet perfectly recovered from it when I left St. John, he thought it was more prudent not to come just then. Let us pray that he may be so restored to health and strength as to be enabled to enter upon the course which he had purposed.

WHERE IS THE FRUIT?

Some may say, you said but very little about the result of your labours in Shediac. Is there nothing more? I answer, in the first place, that if we expect to change the mind of an ignorant people, especially in a religious point of view, and cause them to forsake habits which were contracted from their childhood by conversing a few times with them, we must be very exacting. And secondly, if we consider all things in their proper light, I think we have reason to be thankful for what has been accomplished in so short a time. The excitement which was produced by the discussions, and the priest not having accepted the challenge, will no doubt set the people thinking, and that will be a great step gained. Let us do our duty, and leave the rest in the hands of the Almighty. We must bear in mind that the conversion of souls can not be effected by us alone. It is the work of God.

There are missionaries who work faithfully even for years, without seeing the result of their labour. Should they give up, or even be discouraged on that account? Let a true Christian face the question, and answer for himself.

TO GRAND FALLS.

I proceeded to Victoria Co. Stopped at Andover for a few days. Preached in English and met a few times with some of the French people, who seemed to be favourably disposed to hear me read to them; but I could not succeed in making their views coincide with mine. I then joined my friend at Grand Falls. This is the field where our principal operations were carried on, and our labour was crowned with the most wonderful success. As Mr. Brouillette spent nearly six months of his time in that place, and I not quite 2½, I will confine myself to a few statements, leaving the rest for him.

EVANGELISTIC WORK.

I preached three times in English in Hammond's Hall, as there is no other church edifice than a small one belonging to the Church of England. Our work among the French was principally carried on by visiting them in their own houses, and I met with a good deal of success, also, by taking some into my own room, reading and carrying on private conversations with them, being, in this way, better able to keep their minds from wandering.

Difficulties were encountered in this field as well as in others. I was often called *Antichrist, false prophet, &c.*, and even told to "clear out and not trouble them." But, as I became accustomed to hear those words, they lost a great deal of their harshness, and, consequently, it prevented me but little from speaking to others, who were willing to listen.

It used to do me good to talk to an old man who had renounced Romanism some time after we got there. He would tell me how contrary his wife was, and what persecutions he had to endure on account of his believing Jesus Christ to be the only Mediator between God and man. Notwithstanding all this, he remained firm in his belief.

AN ANXIOUS MOTHER AND DAUGHTER.

One morning as I was sitting in my room, reading, I heard a rap at my door. On my opening it, I found a French servant girl weeping.

What was the cause of her weeping?

Let us answer with her own words:

"My mother is down stairs scolding me, because I have left Romanism. Will you go down and speak to her?"

Although it was rather hard for me to go and speak to the old lady, as I had not yet seen her, I went down and asked her what was the matter with her daughter. The old lady, with tears rolling down her cheeks, said: "I scolded her because she had left the Holy Catholic Church, and I sincerely believe that she will be lost if she does not return."

I tried to console her by quoting passages of Scripture to her. That she should not worry about her daughter, because the Word of God and prayer were the only cause of her changing her mind. As I was reading the 15th chapter of Gospel by John to her, the daughter came in, and immediately the old lady turned to her and the following conversation ensued :

A CONVERSATION.

The Mother :—"I am so sorry that I have ever allowed you to come here. I have heard for the last two or three weeks that you were a Protestant, and I could not believe it. But as they were repenting again and again that such was the case, I came to ascertain the fact, and to my great sorrow, I find that the report is only too true! You must come with me and see the priest. He will show you how you have been misled."

The Daughter :—"Let him come here, and if he can prove to me by the word of God, and in the presence of Mr. P., that I am in the wrong, I will be most glad to return. But he will surely not come, for he has already refused to accept a challenge tendered to him."

Mother :—"You are now dishonouring me. Every one throws into my face, 'your daughter is a heretic.' I shall have to disown you. I don't thank that young man for having caused you to forsake your religion. You will be sorry for it. I am sure that you would be glad to have your mother to attend you when on a bed of sickness; but you will have to be deprived of that privilege and remain at the mercy of strangers. (Changing tone.) I will send for you and tie you till you renounce that heresy."

Daughter :—"I thank Mr. P. for the trouble he has taken in teaching me the great truths of the word of God. I am so much happier since I have learned that Jesus invites even the vilest of sinners to come to him, and that his blood cleanseth from all sin. It is true that it will be very hard for me to be separated from my mother and relatives, especially in time of sickness; but I even say that I would rather never see them than leave the word of God, to follow the teaching of man. For what are the difficulties and troubles of this world when we look to the glory that awaits us in the next."

The conversation being brought to an end, I began to speak and read passages of Scripture to the old lady, but she could listen no longer. She went away: but after having, no doubt, thought about what had been said, she came back the next day and seemed to be more reconciled. After I had had a few conversations with her, she even came on purpose to hear me in a pri-

vate house, where I held a meeting, and said, "My daughter may be saved, but I am now too old to leave my church."

Let us pray that she may be enlightened and accept the truth. The above shows how much that poor benighted people prize the word of God when once they get hold of it, and how happy it makes them. Will not that be another inducement to make us work the harder to spread the Gospel among that poor people? Yes! I hope that all Christians will pray for them that they may receive the Bread of Life, the only food which can satisfy the soul in this life and forever.

ANOTHER HOUSEHOLD.

One Sunday afternoon, I went to a house and spoke for about two hours to quite a gathering. The owner and a sick woman, who was boarding there, were most attentive, while the wife walked up and down the room, seeming quite unconcerned about what I said. The owner never said a word while I was discussing with the others, but when I got up to leave he gave me a warm invitation to come back the next Sunday.

On the following day as I was passing by, I saw the sick woman and enquired about her health, and I learned with pleasure that she was much better. She had found much comfort in the words of our Lord. I went in and read and prayed with her, for which she thanked me. She told me that the landlord had spoken about the meeting of the afternoon till 12 o'clock at night, and was very much pleased with it.

Two weeks elapsed, during which I visited the family a few times and their interest increased at every visit. After I had read and spoken a good deal at another meeting in the same house, the owner asked me to engage in prayer (the first time I had ever been asked by a Roman Catholic) and said "I am at last satisfied and relieved from a heavy burden. During the week after your first visit, I kept thinking so much about what you had read and explained, that I was hardly able to sleep for several nights, and I talked about it to every one I met. After the second visit I felt better, but I dreamed about you every night. But now I feel so happy that I have found the truth. How deplorable it is that there are yet so many that are ignorant of the great truths contained in the Bible." I must say, in passing that he is now quite a missionary. He says a word for Christ at every opportunity he finds.

Time fails me to tell you about many other interesting facts; I hope the above will be sufficient to give you a good idea of my proceedings whilst in Grand Falls.

DEPARTURE TO VISIT OTHER PLACES.

Although it would have been better for me to have remained longer, as far as per-

sonal comforts and the immediate prospects of success were concerned, I thought it was even more than time for me to leave.

As there were so many fields and so few labourers it was desirable that we should choose the most promising fields for future operations. I, consequently left, that I might visit as many of these as possible before my return to Montreal. No present result of my work could be expected. The only thing I could do (my time being so limited) was to acquire a general idea of the fields, and dispose of as many Bibles and Testaments as possible. About 20 adult converts (some of them heads of families) was the result of our work so far.

TIGNISH, P. E. ISLAND,

was the first field which I visited. I had only time to visit about 30 houses, at some of which I had profitable interviews, I hope. A word about one:

I sold a Testament at a house near to one where an old priest was visiting, and about half an hour after, a little boy ran in where I was and said: "The priest said this book was no good I want the money." I took the book and gave him the money in the meantime, but, I thought of taking this opportunity of paying a visit to the priest. So the next morning, Mrs. Davidson kindly procured me a horse and carriage and accompanied me to the priest's house.

INTERVIEW WITH THE PRIEST.

After having exchanged courtesies I said to him: A little boy told me you had condemned this book: will you be kind enough to show me what is wrong in it? He, having denied that he had done so, my mission was fulfilled; but I managed to bring in the question of "The Reading of the Bible" and asked him, for my own information, how he would refute some arguments (which I mentioned) that the Protestants made use of.

Ans.—"You grieve me in putting such questions to me. I have not been well for the last 2 or 3 days and I feel very miserable to-day. I would advise you to go to a younger priest who would no doubt give you full satisfaction."

I expressed some sympathy towards him and changed the subject for a while. He became quite eloquent while speaking on another subject. Then, thinking that he had regained his strength, I asked for explanations on some other points.

Oh I am sick! he would say. "I know that I cannot satisfy you. In fact, I do not claim to be well posted on scriptures (a spiritual teacher of 70 years of age!) You should submit to higher authorities. To the Holy Catholic Church because she is infallible."

Infallible! then she must not change?

Let us take a glance at her history to see whether she has always been the same or not. As I was bringing proofs that she had changed, he got quite excited and said: "No more of this, no more of this." I saw then that it was of no use to continue any longer. As I got up to leave he shook hands with me and said: "Well, my dear young friend, I am glad to have seen you; but, I hope that you will not teach your principles in this place, and that you will follow the advice of an old man; viz., "Be humble, don't allow knowledge to make you vain. Just think of so many great men having been led to infidelity through science!"

I asked him to be kind enough to name me *one* who had thus been led to infidelity; but his answer was: "You know it better than I! you know it better than I! Well! Good bye. Remember the advice I have given you, and I hope that you will not take this as an occasion for boasting, saying that you have conquered in this discussion." (Strange Confession.)

THE CHAPEL.

There are about 600 families in the parish. Most of them are in a state of ignorance, and, as a natural consequence, very bigoted. Although many of them are very poor the priest caused a church to be erected which cost no less than \$50,000. Each one was taxed to do so much towards its erection. Many complained, but of no avail. A tyrant, in the garb of a priest, had spoken, all orders had to be obeyed. He had no sympathy towards any one. Some were so poor that they had to work a whole day without any dinner.

That priest must have been an exception to the general rule, some may say, for they seem to be so kind and sympathetic.

PRIESTLY KINDNESS!

Allow me to say that it is a forced sympathy which the largest number manifest. They are surrounded by Protestants and consequently they clothe the selves with a robe of benevolence in order to gain confidence. But go in to a place where they have full sway over the people, where there exists no fear of opposition; and there you will find them in their true character. As long as they have wine on their table (to use a christian brother's expression in speaking of a number of Bishops and Priests) enjoy themselves and have the people obey their orders, that is all they care for. That is with regard to Roman Catholics; but with regard to Protestants: "Away with heretics." This is their great motto.

Protestants! be on your guard. Don't allow your sympathy to run in that direction. Don't allow yourselves to be deceived by those sanctimonious faces.

Consider the position in which so many people are placed, and allow your hearts to be touched by the misery in which you find them, and share with them the privileges you enjoy in having the word of God.

ALBERTON AND SUMMERSIDE.

I preached in English at both these places, delivering an address on my mission on both occasions. Many had never heard that there was such a mission as "The French Acadian Mission" in existence. All seemed to be deeply interested in the work. Many no doubt could have given liberally towards its support, had I taken subscriptions.

I then visited *Fifteen Points* and *Egmont Bay*, settlements where I left a few Testaments and other religious books, but met with a good deal of opposition. The people are ignorant and bigoted and said they had been deceived by young men, who had been there two or three summers ago. They bought books but had to burn them. Time was again too limited to free them from the prejudices.

WORK AMONG THE ENGLISH SPEAKING.

Although my mission was among these French I was not kept idle when among the English on Sundays. For example, I preached one sermon, heard two, delivered three addresses of about 20 or 25 minutes each and drove 14 or 15 miles on one day, thus letting a large number of people know something about the mission, which their church had started but a few years before.

CHETICAMP, C. B.

Now, one week was all the time left me to visit Cape Breton. I went to Cheticamp, which is situated on the sea shore, about 70 miles north of Port Hood. As the field had never been visited by Missionaries, it was impossible for me in a day or two to form an exact idea as to the prospect for future operations.

The people, at first seemed very anxious to get copies of the New Testament, but after the priest had given them the advice not to buy any, many would refuse them, although they all treated me very kindly. I paid a visit to the priest who received me very cordially. It would be too long to write what was said during the three hours discussion which I had with the good father. Enough to say that while defending Protestantism by quoting passages of scripture and asking him to explain them he would say. "None of your teachings, I am not your pupil."

He called Luther, Calvin and especially Chiquiquy apostates false teachers, &c.

But in answer to this, I said that their teachings were not in accordance with those of the false teachers spoken of in the word of God, and quoted as proof, passages

of scripture, such as Tim. I. 4, 6, &c., which seemed to set him thinking.

We arranged to have another conversation the next day, but, I was obliged to leave sooner than I expected.

Let us pray that God may enlighten his mind and lead him to leave the error of his way and enter into the path of life.

CONCLUSION.

As my report is already too long; I will make no further remarks, but, conclude by asking all Christians to remember us in their prayers, that we may receive that strength which will enable us to overcome all the difficulties which we have to encounter, in fighting against darkness and superstition, and have that misled people who are kept in ignorance, understand that there is no salvation except in Jesus, "for there is no other name under heaven given among men whereby we must be saved."

RESUMÉ.

I visited Shediac and met with the French people four times in the Public Hall where discussions took place, had a number of interesting private conversations at my lodgings and disposed of a few copies of the New Testament and other religious books. I proceeded to Grand Falls, where I spent two months and a half, visiting reading and explaining the word of God to the French people, during which time quite a number left Romanism. I then went to Tignish, Egmont Bay Fifteen Points, and Cheticamp, C. B. Visited about 30 families in each place, to ascertain their spiritual condition. Sold, in all, 82 Testaments, 2 Bibles and other religious books. So much for the French people.

I preached three times in English in St. John, twice in Carlton, once in Portland, four times in Shediac, three times in Grand Falls, once in Andover, once in Alberton, P. E. I., once in Charlottetown, once in New Glasgow, N. S., and delivered several addresses about our Mission in most all the above places, giving them an idea how the work was progressing.

I will take this opportunity of thanking the Protestants for the great kindness shown me.

M. R. PARDIS.

THE LATE REV. JOHN CAMPBELL.

(Continued.)

FINANCIAL.

We have said that when Mr. Campbell was settled, the congregation engaged to pay the sum of one hundred pounds in cash, but this was always irregularly paid; and there were always some deficiencies. And

Instead of the stipend being paid in cash, he had from the beginning of his ministry to suffer from the evils of the produce payment. Some years after, the stipend was raised to one hundred and fifty pounds, fifty pounds from each section. But these irregularities as to time and mode of payment, he had to endure during most of his ministry, perhaps, to some extent, to the very close. We have just fallen upon the following extract of a communication which he proposed sending to one of our religious periodicals:—

"We have a great many men in our country congregations, who boast of being worth hundreds of pounds, but, who never pay ten shilling a year to the funds of the congregation. We have others, who like very well to be considered liberal, and who will subscribe liberally, but who never pay, or if they do pay, they take good care to do it in such a way as, at such a time as to be of little value to the receiver. Mr O. subscribed £3 a year, he is worth, he says £500, but he can never think of paying a shilling of it until after the expiration of the year; then he tries to find out if any hay is wanted, or beef, &c. These things he may sometimes send, when he cannot get money for them elsewhere, or when they are so bad, that he dare not bring them to market. When the time of settlement comes, he is sure to charge a double price for articles, that perhaps were never used owing to their badness. Mr T., again imagines, that no man should put himself out to pay anything to the gospel. Mr D., drinks so much tea and smokes so much tobacco, that he can never pay any money for religious purposes."

While the above was intended to describe a state of matters existing in many parts of the church, and which we know is not extinct, it affords a glimpse of evils of which he had to bear his full share. But in his case there are three points worthy of notice. The first is the *patience with which he bore with the shortcomings of his people*, at the same time that he diligently trained them for better things.

Instead of complaining, he was ever ready to conceal their defects or to find excuses for them, which he could easily do in the poverty of many, and the scarcity of circulating medium for some time after his settlement. While avowing that he did not hold himself bound to one congregation, and that if unable to live in one place, he was ready to go elsewhere, as Providence might direct, yet his heart was with his own people, and whatever inconveniences or hardships he might have to endure (and these were more than he ever told), he never sought for another sphere. At any time during the early part of his ministry, he might have been called to congregations,

where at least the physical toil would have been much less; and if not actually called, measures were taken for that purpose. But such an idea never received any encouragement from him. Whatever difficulties were in his way, he felt it his mission to grapple with them, and by the aid of the Most High, to surmount them. He had nothing of that idea, which, we fear, is becoming so prevalent among the younger ministry of our Church, of throwing up his work in a particular sphere on the first serious difficulty, or without a persevering effort to overcome existing evils. We might ask where would our church, in its most flourishing portions, be at this moment, had our fathers acted in this manner. Mr. C. knew the deficiencies of his people, and so far as these were the results of their circumstances, he deeply sympathised with them. And hence he felt called upon to bear much. Nor did he dragoon or bully or scold them on the matter of stipend. He manfully told them their duty and his right, under the divine law, that "he that is taught in the word should communicate to him that teacheth in all good things," and that "they that preach the Gospel, should live of the Gospel." He could, however, reprove the penurious, and that severely, and even apply the lash of satire where Gospel motives failed to reach the conscience. He, at the same time sought, in the spirit of kindness, to guide them in the discharge of this duty. When sections fell into arrears, he would wipe off all the old and start them on a new footing, perhaps after a few years to be obliged to repeat the same process. And all the time he did his work in faith that the Lord would provide for him. In justice to the people it must be said, that as their circumstances improved, they endeavoured to do their duty towards him, and he received many tokens of their gratitude and good will.

The second point to which we would advert in connection with this subject, is that, from the beginning of his ministry, he regularly appealed to his congregation on behalf of all the schemes of the church, as well as for the Bible Society, and such other benevolent object as, from time to time, was presented in Providence. There is a mistaken idea, with some, that whatever a congregation gives to Foreign Missions or similar objects, is so much taken from the minister's salary. And hence, in some cases, ministers have either refused to take collections for such objects, or have been cold in their advocacy of them. The result has been, that discouraging liberality in this form, instead of benefiting themselves, the payment of stipend has become worse and worse. Mr. Campbell, at the time that his own support was worst, warmly entered into all the schemes of the church

for the promotion of religion at home and abroad, and endeavoured to enlist the sympathies of all on their behalf. Regularly he brought up his collections to Synod. They might not be large. Sometimes they were small. But, at all events, the congregation had the privilege of doing something for the Lord's work, and were blessed in so doing; and, as might be expected, their liberality at home grew with their efforts abroad, so that the congregation, according to their means, came to hold an honourable place in the body for liberality.

The last point which we have to notice is, that *all the self-denial of his early life was rewarded by a kind provision of Providence, for the comfort of himself and family at the close of life.* Not only did his congregation provide for him, according to their improved circumstances, but, in addition, the great Head of the church, in His own way, so ordered events that in his advanced years he was able to leave his family, not indeed in the possession of wealth, but in the enjoyment of a competent portion of the good things of life. This is an aspect of the Lord's dealing with His faithful and self-sacrificing servants, that is often overlooked. We often hear representations to our young men that, if they enter the ministry, they will be doomed to a life of poverty: whereas, if they only choose some of the other professions, they may count on wealth. Even if this were the case, every faithful minister would say that such a life, even in poverty, was more glorious and more happy than any secular employment, even if a fortune were its certain result. At least, we know that this was Mr. Campbell's feeling, after as hard an experience of toil and self-denial as perhaps any in the church. But the fact is, these representations are largely exaggerations, and largely untruths. It has been calculated that sixty per cent of those who go into business fail at some period of their career; and, in the United States, the proportion has been rated still higher, we have seen it even placed as high as ninety per cent. For making a fortune, peculiar gifts are required, and those who have such gifts, have an honorable calling; but in setting before our young men the idea that, if they choose a secular employment, they may naturally expect to become rich, we are simply holding up to them a delusion and a snare. In the case of young men whose gifts and education qualify them so far for the ministry, and whom the Lord may be calling to serve Him in the Gospel of His Son, we would be much safer in telling them that, if they turn aside to a secular calling, they have at least the probability of a life of toil and care, and of ending their days in poverty.

On the other hand, while the treatment of ministers by their congregations is often

shabby enough, and we say not one word to excuse it, and while undoubtedly they are sometimes called to make painful sacrifices, yet we must magnify the divine faithfulness, in the manner in which in the end, he manifests his goodness in temporal things towards his servants and their seed, especially to those who manifested the most self-denial. Dr. McGregor died richer than Edward Mortimer, or any of the magnates of Pictou in his day, and in one of the last conversations we had with Mr. Campbell, comparing his life even, in a worldly point of view with his early fellow students, as he thought of those who had gone into Merchandise, Law or Legislation, he emphatically expressed his conviction, that even as regards the present life, he would change places with none of them. And, though he had taken one of the hardest fields in the Province, yet, with equal and perhaps greater emphasis, did he declare that compared with his own position, he saw nothing to envy in the situation of those in the ministry, who had sought a wider sphere than Nova Scotia could afford, for their talents or their ambition. We earnestly support all proper efforts to bring our congregations to do their duty to their ministers; but whatever they do, we will maintain the faithfulness of Him who says, "There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children or lands, for my sake and the gospel, but, *he shall receive an hundred fold now in this time,* houses and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come eternal life."

PROGRESS OF THE CONGREGATION.

Under such labours, the congregation gradually made progress. The country advanced, roads were opened, and other elements of civilization introduced. The population increased, and their circumstances in every way improved. At the same time the congregation advanced with the progress of the country. Three new churches were built and finished, schools were increased in number and efficiency, and especially the community advanced in liberality, intelligence, morality and religion. Souls were added to the Lord, so that at the end of twenty-five years, he saw each of the three sections of his congregation able to support a minister, and in all respects in a better position, than the whole had been at the time of his settlement. The section of Sherbrooke, which had only 14 members, including elders, when he was ordained, has now 243, notwithstanding the large number, who, from the roving disposition which has seized so many of our people of late, have removed to other places. The community as a whole, in temperance

and morality, in the discharge of the outward duties of religion, and, so far as man can judge, in vital godliness, would stand comparison probably with any in the church.

In these respects, but especially in regard to temperance, the congregation was sorely tried by the discovery of gold in several places near Sherbrooke. This brought us usual a large population, much of it of very loose character, and with them the effort for free drinking and all its accompanying disorders. Few places have stood the test better. The people rose in their might to suppress intemperance and to maintain order, and though at first there were a few outbreaks which were soon suppressed, yet ere long the gold diggings became as quiet and orderly as any ordinary settlement in the country, and much more so than many. The temperance of St. Mary's community is the more remarkable that it has on the one side fishing settlements on the shore, and on the other large settlements of Highlanders, mostly Catholics, among both of which drinking usages still exist, such as in older Protestant settlements, we only know by hearing our fathers describe as prevalent among a former generation.

LABOURS IN SHERBROOKE.

The increase of population and the state of Mr. Campbell's health, rendered some diminution of labors necessary. The large influx of population in the neighborhood of Sherbrooke, through the Gold Mines in the year 1861 and 1862 rendered an increase of ministerial service in that section imperatively necessary. Accordingly in the latter of these years, at the conclusion of twenty-five years ministry, he resigned the charge of Glencly and Caletonia, and from that till his death, a period of nearly ten years, his labours were confined to Sherbrooke and its vicinity. The diminution of bodily toil, which this involved revived his strength, and he prosecuted his work in this more limited sphere with renewed vigor, and for a time with something of his old ardour. But it was not long, till his infirmities returned, and each attack left him weaker than before. Still he would preach and labour in private, whenever he was able, and indeed often when unfit. Once and again his brethren came to his relief. But only when positively disabled, would he give up his work. He loved preaching—he used to say he could not understand how ministers could give up preaching, unless positively disabled. But for some time he was fighting against infirmity and at last flesh and blood was obliged to succumb. But before referring to the closing scenes, we must endeavour to describe what manner of man he was in his going out and in among his people, during his years of active service.

MENTAL AND MORAL PORTRAITURE.

AN ORIGINAL.

The first light in which we think Mr. Campbell would appear both to strangers and those more intimately acquainted with him, would be as what is commonly called an original. His thoughts never ran in beaten tracks.—his conceptions were not moulded after any fixed pattern. On all important subjects on which he had formed opinions, he had hewn his own way to his conclusions. Not that there was with him any of that boast of free thinking which is commonly only a name for reckless and unregulated speculation, which involves itself in mist, and so often ends in most lame and impotent conclusions. Truth, not freedom, was the object of his worship, and in seeking it he had none of the silly self-conceit, which casts aside all the thinking and explorations of past centuries, to propound its own crudities. Hence, in examining a subject, he eagerly and even deferentially listened to the opinions of others, on questions on which he supposed that they had particularly thought; but still his final opinions were the result of independent thinking. He had a clear understanding, and what he knew, he knew distinctly. From the firm hold, which he took of a particular truth, he was perhaps sometimes one-sided. He was apt to look at it only from one point of view, and to overlook other aspects, or to press it to an extreme. But still his judgment was remarkably sound, and his opinions generally worthy of attention.

In the same way, his religious convictions were not the result of education but the product of earnest consideration and of deep practical experience. Hence he preached them not as matters of opinion, but as what formed the life of his soul. His manner of doing so sometimes seemed dogmatical, but this was the working of his earnest nature, employed in exhibiting the things which he had himself seen and heard for salvation. In reality he received the kingdom of heaven as a little child, and hence his soundness in the faith.

From his independence of thought and peculiar cast of mind, you always expected when he spoke in Synod or on other occasions, to hear something fresh,—something you would feel to be his own. You might not agree with him, but you were certain to get something out of the beaten track—something worthy of consideration, but at all events presented in a manner often striking, and always interesting.

But what gave the special flavour to his conceptions and expressions, was a peculiar wit, somewhat pungent, but predominantly mirthful. Of that small kind of wit, if it can be so called, so prevalent

in the literature of the present day, which labours so pitifully in finding resemblance in the mere sound of words, we may say that he was innocent. But that wit which deals with things, and in a form which has been regarded as characteristically Scottish consisting of a mixture of irony, satire and humour resting on a basis of good practical common sense and knowledge of men, gave its own hue to all his expressions. The satire sometimes cut deep enough, especially where he had to deal with hypocrisy or self-conceited insolence, or where the irritability of disease infused some gall. But generally the humour so overlaid the sarcasm, that the victim almost enjoyed the operation. Thus after his most telling retorts, it was often impossible to take offence. In private this shewed itself in playful sallies, and in the zest with which he enjoyed a harmless practical joke. In the pulpit he was too serious ever to "court a grin," but we think that he must have often put a great restraint on himself, and the outflow of this feature of his mind, could not be altogether repressed. Even there it showed itself in shrewd observation on human life, and quaint forms of expression, which brought a smile over the faces of his hearers. On other occasions, it was unrestrained, and we venture to say that many of his sayings will float over that part of the country, through the next generation in a similar manner to those of Rowland Hill or Henry Ward Beecher, though his sound judgment kept him from those extravagances and eccentricities into which men of that stamp are so liable to run and on which they are apt to pride themselves.

A STUDENT.

The work of his congregation, involving so much travelling, was unfavourable for study. But he did not make this an excuse for neglecting careful preparation for the pulpit, or for omitting to "give attendance to reading." For years his sermons were carefully written out and committed to memory. It may be mentioned, that having to preach in Gaelic in one portion of his charge, and from disuse, having lost his familiarity with it, he was obliged to prepare his discourses in that language with special care, so that he used to say that one sermon in Gaelic cost him more labour than three in English. Yet he had always a warm side to the Celtic tongue, and his heart was warm to the Celtic people. In one of the last interviews we had with him, he said, that if he were a young man, it would be his desire to perfect himself in the language, and go and preach Gospel to the Highlanders in Cape Breton.

But in order that he might be able to bring out of his treasure things new and

old, he diligently studied theology, but especially sought to make himself master of the Scriptures by diligent perusal of the best Biblical scholars of Britain and America. But he studied the Word of God for himself, and often made happy application of it by quoting passages in a way which set them in a new light, or brought them home with new force. As an evidence of the manner in which he kept up his reading, we may mention that, though so unwell for some time, he had, in his library, among other late theological works, Hodge's first two volumes, and had read them both, expressing high approval of them, but saying that on some points he liked his old friend Dr. Dick quite as well.

In his discourses he aimed at the instruction of his hearers, and that by delivering truth in the plainest manner. He had a peculiar gift of presenting abstract truth in the Saxon of common life. In his delivery he was plain, simple and natural, but in the days of his vigour energetic and spirited. He was never exactly a popular, but to intelligent minds, he was always an interesting preacher. Wherever he went he was always listened to with pleasure and his ministrations valued, while no minister in the body was more highly esteemed in his own congregation.

Our Foreign Missions.

We have received the annual Report of the Missionaries in Trinidad, which will be laid before our readers probably in next number. We publish for the present a letter of recent date from Rev. Mr. Morton, shewing that the labourers in that field have encouragement to persevere.

Under the heading of New Hebrides Mission will be found letters from Rev. Messrs. Murray and Neilson, the one descriptive of Dr. Geddie's Station, now under Mr. Murray's charge, the other referring to the Dr. himself. Both letters will be found worthy of attentive perusal.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow, on February 5th, and attended to some matters of business, which it is unnecessary to publish. Letters were submitted from Rev. Messrs. Murray and McKenzie, which appear in the last and present Records.

The minutes of the Mission Synod being printed and in the hands of members, were considered as read; and letters from Messrs. Paton, Copland and Neilson.

Mr. Paton's letter accompanied the Synod's minute, respecting the death and character of Rev. J. D. Gordon, and gave full information respecting that melancholy event, and the proceedings of the heathens and native christians afterwards, and was ordered to be published. It is now in type but is crowded out for a month.

Mr. Copland's letter was explanatory of the Resolution of the Mission Synod, that the New Hebrides Missionaries be placed on the same footing, as regards salary and other privileges, as the Missionaries of the London Missionary Society. The consideration of this resolution was postponed until all the facts of the case should be received by correspondence with the Secretary of the London Missionary Society.

Mr. Neilson's letter gave an account of Dr. Geddie's prostration by an attack of Paralysis, of partial recovery, and relapse, and of the probability of his being laid aside permanently from all public work. Mr. N's. letter showed that Dr. and Mrs. Geddie could not with safety come to Nova Scotia, and that the lowest sum on which they could live comfortably in Australia, he found after careful inquiry to be £200 sterling per annum.

The Board heard these tidings of the Dr.'s illness with sorrow. The Secretary was directed to assure Dr. and Mrs. Geddie of the Board's deep sympathy in their affliction and to inform them that they would instruct Dr. Steel to remit for their support at the rate of £200 a year.

The Secretary submitted an abstract of the state of the funds which he was directed to publish.

We find that this and other matter must stand over till April for want of room.

TRINIDAD MISSION.

Letter from Mr. Morton.

SAN FERNANDO.
January, 1873. }

REV. AND DEAR BROTHER.—Having been very much engaged I have not written

you of the baptism of Henry Juraman, which took place on the 1st of December, ultimo.

He was married on the 1st October and from that time earnestly sought baptism. As you are aware he had been under instruction, and there was no difficulty about his knowledge. Latterly I think there has been no reasonable ground to doubt his sincerity and earnestness.

He was never an idol worshipper, as he belonged to a sect of the Hindoo called "Saints," that is "Holy ones" who do not make idols. Sev Narayan is the object of their worship, but many of their women worship Kāli. They are at least worshippers of Deotas and so far from being Saints, are often the vilest of people. The Brahmans do not make worship for them, nor celebrate their marriages, but they have gurus (teachers) of their own. Any of their gurus whom I have known have been besotted drunkards. Juraman's guru shortened his life by excessive drinking and smoking of Indian hemp.

Juraman's wife is still a heathen, but she now attends church at Iere very regularly and listens attentively, so that, although I regarded her at one time as hardened and hopeless, I trust her heart may yet be opened to receive the truth.

SCHOOL EXAMINATIONS.

From the 15th until the 23rd December, much time was given to the examinations of schools. There was a great gathering in San Fernando, of about 120 children from different schools in this district, where prizes were distributed to the most deserving. The examination for these prizes took place on previous days, in the different Schools.

Then Couva Schools had their Public Examination before closing, when it appeared that the teachers there, though not so much under our eye as the others are no less diligent. The children of these schools in their examination on the Catechism, answered admirably and Soodeen's highest class in a dictation exercise surprised all the visitors.

INSTRUCTION OF TEACHERS.

The examinations over, Soodeen, Anna-gee and Thos. W. Cockey came to San Fernando and joined Aziz Ahmud, Thos. Vishnoo, Eāl Bibārē and some other young men in study; and for ten days I became a teacher for some hours daily. Some may ask what are the teachers studying? The special subjects were:—

Soodeen.—Grammar, Algebra, Simple Rules, Analysis Complex Sentences, Arithmetic well advanced, and English History.

Thomas W. Cockey.—The same but in Algebra, Fractions and Simple Equations.

Aziz Abdud.—Grammar, Arithmetic and History with the others, Analysis Simple Sentences, Algebra beginning.

Annajee.—Reading and Copying English, Arithmetic, Compound Proportion and Practice.

In his own language he has gone much further, but he needs to practice in English.

Thomas Vishnoo.—Reading with Annajee, Arithmetic, Compound Rules.

Lāl Bibāri.—About the same as Annajee, but not so well acquainted with English.

COOLIE STUDENTS.

Two of our boys, John Dharm, from Iere, and Alexander Aaron from San Fernando have gone to Port of Spain, to the Normal School. The Government allows \$10 per month for the assistance of two Coolie Students, and these two boys will accordingly get \$5 per month each for their support to be increased if they remain at the School and do well.

TWO VACANT CHARGES.

In December, Rev. Alexander Burr, de-mitted his charge of San Fernando U. P. Congregation, which the Presbytery accepted and on Christmas Day, he and his family sailed for the United States. The Portuguese congregation, Port-of-Spain is also vacant, Mr. Vicna having accepted a call to Illinois, United States. We are but four ministers all told, and two vacant congregations make a considerable demand on our strength, already fully taxed. We do trust and pray that both these vacancies may soon be supplied with pastors of their own.

So far as the Coolie Mission is concerned there is an open field and urgent need for a third Missionary; but, in the present circumstances of the churches at home I feel restrained from urging the case. The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he may thrust more laborers into his harvest.

Yours very sincerely.

JOHN MORTON.

REV P. G. MCGREGOR.
Secy. B. F. M.

Examination of the San Fernando Coolie School.

We had much pleasure in being present at the "*Bushy Park*" Coolies School on 13th inst. The sight was most gratifying, as it was unexpected, both on account of the number of scholars present as for the proficiency in their studies which they exhibited.

A good sprinkling of visitors, both ladies and gentlemen, were there, among whom

was his Worship the Mayor of San Fernando.

The proceedings commenced with the singing of a Hymn, in which about, we should say, one hundred and twenty children joined, chiefly little coolies, but there were about twenty Chinese children in attendance, and the number of these promises to increase considerably.

The younger classes were gone through first, every one shewing by their performances how much care and attention had been given to them, and the patience which had been exercised in bringing the youngest of them to a knowledge of a strange tongue.

Nothing could excel the manner in which the two higher classes conducted themselves, considering the short time they have been under instruction. They read correctly different passages, which could not have been prepared for the occasion, showed an amazing knowledge of the geography of the earth, and in their arithmetic (particularly mental), astonishing proficiency.

The number of children who were examined that day included the scholars of the "*Bushy Park*" School, with a representation from the *lère Village, Palmyra and Marabella*, and *Union and Picton and Wellington* Schools, all of which are under the care of Revd. Messrs. Morton and Grant. On this day they were united, and assuredly had a happy day of it. When the examination was over, they were treated to cakes and sweets, and about half a dozen of the scholars were rewarded with silver medals, gold dollars and books in the way of prizes.

The Mayor expressed a wish to present the boy who was considered to have made the greatest progress during the year with a special prize. Jacob, a Chinese boy, was considered best entitled to the honor, and the Mayor presented him with a very pretty pencil case, and complimenting Messrs. Grant and Morton on the astonishing success of the work in which they were engaged, assured them, on behalf of all present, of the pleasure which the day's proceedings had afforded them.

The children then sung a Hymn, and were dismissed.

These schools are almost entirely supported from private aid. True, the Government does afford some assistance to the "*Bushy Park*" School, and we do sincerely trust that they will see fit to continue it. It may be true that there are other charitable and useful institutions in the Colony, each carrying out their own good objects, such as the Coolie Orphan Home in Tacarigua, and the Belmont Orphanage in Port-of-Spain, but neither can excel in usefulness the great work which Messrs. Grant and Morton are now engaged in,

and of which the proceedings on the 13th supply sufficient evidence.

A church has likewise been built in San Fernando, which is alike an ornament to the town, and an honor to the founders. In it worship is held every Sunday, and the services conducted in the Hindostance language. Coolie schools have also been established on the Estates of Mr. Burnley in Savanetta, and those of Mr. Turnbull in Conva, and supported by those gentlemen, which are under the direction and regular inspection of Mr. Morton.

We cannot conclude this notice without joining in the wish, that the exertions of the Rev. gentlemen may be crowned with success, and their hands strengthened by a liberal government and a sympathising public—(Communicated.)—*Trinidad Chronicle.*

NEW HEBRIDES MISSION.

Letter from Rev. J. D Murray.

ANELCAUHAT, ANEITYUM, {
August 31st, 1872. }

REV. AND DEAR SIR,—I sent you a note by a Fiji trading vessel, on the 13th of May, to say that we had reached our destination in safety, on the 1st of that month, after a prosperous passage, per *Dayspring*, of 18 days from Melbourne. Since then, I have received two mails from home; one by a Sydney trader, which arrived here on the 11th of June, and the other by our mission vessel, which returned hither from the northern islands on the 26th inst. By the former, I received your letter, dated Jan'y 30th, together with the January and Feb'y numbers of the *Record*, and two January numbers of the *Witness*; and by the latter, the March number of the *Record*, and six numbers of the *Witness*—viz., those from January 27th to April 6th; and these last I would probably have received with the first, had they not been sent by mistake to the Rev. A. W. Murray, of Mare, one of the Loyalty Group. I am now writing you by the *Dayspring*.

MR. GORDON'S DEATH.

In the note which I wrote you, after our arrival at this island, I had to communicate the striking and painful intelligence of the murder of Rev. Mr. Gordon, of Erromanga, in March last. Mr. Robertson has since been settled on that island, and I refer you to his letter for the particulars of this latest horrid deed of cruelty, on these dark islands. The murder of Bishop Patteson and his colleagues, by the natives of Santa Cruz, we thought shocking enough, but that of our devoted brother, Mr. Gordon, was naturally still more startling and

affecting to us, our relations, to him being so much more intimate. We know, however, that the Lord reigneth, and that He can over-rule these trying dispensations of His providence for the accomplishment of greater good than we have the power of foreseeing.

DR. GEDDIE'S ILLNESS.

You will learn with deep sorrow, that Dr. Geddie has been laid aside from active service by serious illness. He was seized with an attack of paralysis, at this place, on the 8th June, which was also the day on which I had been appointed, by the Mission Synod, to succeed him. The Synod was in annual session at this station, from the 4th to the 12th of June. The minutes of our proceedings at the different meetings held, during the time, are to be forwarded to you; and I shall not therefore report to you with respect to any of the business then despatched, except to note the

APPOINTMENTS OF THE NEWLY-ARRIVED MISSIONARIES.

As there were three vacancies in the islands, the distribution of us has been such as to leave only one to enter upon a new field this year. Mr. Robertson has gone to occupy the station at Dillon's Bay, Erromanga, vacated by the death of the late Mr. McNair. Mr. McKenzie has been appointed, and is now about to proceed to Pango and Erakor, on the islands of Fate. These were formerly occupied by two missionaries: but as the stations are only three or four miles apart, they have been judiciously united into one, to be occupied by Mr. McKenzie. Erakor was left vacant, as you are aware, by the death of our missionary, Mr. Morrison,—and Pango by the resignation of Mr. Cosh, Missionary of the Presbyterian Church of Victoria, who has recently been translated to the pastoral charge of a Presbyterian congregation in the vicinity of Sydney, New South Wales. Mr. Macdonald, Missionary from the P. C. of Victoria, has gone to form a new station at Havannah Harbour, on the island of Efate; and I am here to enter into the labours of the Father of the Mission, Dr. Geddie.

ANEITEUM.

I have not yet seen any of the isles of this group, except Aneityum, and cannot therefore say anything about them from personal observation; and I need scarcely describe to you the character of this island, with which, of all others in these Seas, you are already so familiar. I can add my testimony to those of the Missionaries who were here before me to report to you that here "every prospect pleases." The island is evidently of volcanic origin, and very fertile. It seems to consist of three territo-

rial divisions. There is first, a strip of fruitful land round the coast, easily distinguished by the cocoa-nut trees which it yields. There is next, higher up, and a short distance inland, a narrow belt of comparatively barren land; and then the heart of the island, which rises into a great number of mountain peaks of various forms and dimensions, all exuberantly green with a most luxurious vegetation.

The native villages are to be found, for the most part, along the coast, and among the shady glens and wild, romantic highlands of the interior. The islands, I am happy to say, is well-watered with springs and fresh water streams. As you are aware, it produces a variety of tropical fruits, as the cocoanut, breadfruit, lemon, orange, pine-apple, &c. Of the vegetables of Aneityum, that which is the most valuable as an article of food, is the taro, which grows in greater abundance and to greater perfection here than on any other island of the group.

OUR MISSION STATION

Is most beautifully and advantageously situated. We could scarcely expect to find a more lovely residence than this on the face of the earth. No description could do it justice. Nature, it is said, has done more for this station than for any other in the South Pacific. Our house faces, and is but a few paces from the shore of a convenient and well-sheltered harbour. Near by, to the north of us, flows a small river, which supplies us with plenty of good water. The vegetable and flower gardens are extensive, and tastefully laid out. The banana plantation is a particularly valuable one. There is quite a little village-like display of houses on the premises, all pure white, and embowered in a variety of fruit and ornamental trees. The church and dwelling house are stone buildings. Seldom would you find, on any mission ground, so beautiful and substantial a church as the large edifice which adorns the Aneleauhat station. The school house, printing office, servants' houses, and all the other buildings on the premises, except that which we live in, are built of wood and plaster. All these, I am sorry to say, are at present in a state of di-repair. Their cocoanut thatching especially is rapidly falling into a state of decay.

THE PEOPLE.

With respect to the natives, I may say, that they seem to be a docile, loveable sort of people, but not, fully corresponding to that character of simple, fervent Christianity, which I have heard them described as exemplifying. Nevertheless, we have certainly cause to thank God, and take courage from the blessed change which we have seen, has been effected in the condi-

tion of these natives, through missionary effort. There is here a fully organized Christian Church.

STATISTICS.

In connection with it, there are about 300 Communicants, the majority of whom were born in heathenism, but with whom we have had the privilege, since coming here, of commemorating the death of the Saviour of men of all nations, by partaking of the appointed emblems of His broken body and shed blood. There are about 20 schools, on this side of the island. These are taught, a short time every morning, by an equal number of native teachers. I have visited some of the schools, and succeeded pretty well in making myself understood, while asking them a few simple questions. There is a prayer meeting in the church once a week, which is attended, on an average, by about a hundred people. They sit at prayer, and stand in singing. I am endeavouring to improve this part of the worship (the singing,) by giving lessons in music, every morning, to a few men and women whom I am training for preceptors. Meanwhile, I myself lead in singing.

PUBLIC WORSHIP.

On Sabbath, adhering, as yet to Dr. Geddie's plan, we hold two diets of worship, without any intermission. We meet at 9 a. m. and dismiss at about 11 a. m. At 3 p. m. we have Sabbath school, which is attended by old and young. The sacrament of the Lord's Supper is dispensed quarterly: and, on these occasions, the people of all the lands on our side of the island, and usually, also, a goodly number from Mr. Inglis' side, assemble and fill the large church. With my imperfect knowledge of the language, I have not yet undertaken to preach to the natives, except through an interpreter. I have been reading short prayers, however, on Sabbaths; and have always presided at public worship, as I could read the native Hymns and Scriptures, and ask the elders to lead in prayer, and exhort.

PROGRESS IN THE LANGUAGE.

I am daily adding words to my Aneityumese vocabulary, the pronunciation of the language and the formation of its sentences seem to be growing less formidable, and we are gradually acquiring more fluency in conversing with the natives in their own tongue, independently of the crutches of signs and bits of English; which is an evident gratification to them and as oil to ourselves in our intercourse with them.

CLIMATE.

We have now been here four months, and I am thankful that so far we have enjoyed good health. The climate we have found quite agreeable; much more so than

that of Australia. It has, however, been winter here since we came, while it was in the midst of an unusually hot summer that we were there. Never did we enjoy the climate of a Nova Scotian mid-summer more thoroughly than we have that of this clear, balmy New Hebrides winter, the temperature of the cool months here seems to me very like that of your finest summer weather, at home. The trials of the rainy season, we are expecting, will duly counterbalance the pleasures of the sunny season. Heat, flies, mosquitoes, and fever and ague are some of the troubles that are likely to test our health and patience, then. Mrs. M., has of late, thought that she had some symptoms of fever and ague, but was happily mistaken. The baby is suffering just now from teething, but is growing nicely, notwithstanding.

I beg to inform you that I have bought a boat, which will cost, including all its appendages, not less than £30 str.

Yours faithfully,

J. D. MURRAY.

REV. P. G. MCGREGOR,
Secty. B. F. M.

Letter from Rev. Thos. Neilson.

SYDNEY PLACE, GEELONG,
25th Oct., 1872.

Revd. and Dear Sir,—The occasion of my writing to you at present is to me a sad one. I have come up from the islands in order to accompany and take care of my father-in-law, the Revd. Dr. Geddie, on the voyage, and I wish now to give you some account of his illness and his present circumstances. For more than two years, Dr. Geddie has not been at all in a good state of health, there has been evident a loss of nervous and consequently of muscular power on the right side, he has stooped forward very much in his gait, the right shoulder has been depressed, and he has frequently stumbled, especially with the right foot. All this has been observable to me for some time back. But I was particularly struck with his feeble and emaciated appearance, when in the month of May this year he came down to the islands for the purpose of assisting in the settlement of the Missionaries. I was sure that he had had, or was on the point of having a shock of paralysis. Nor were my fears disappointed. During the annual meeting at Aneleuhat in the first week of June, he was very feeble and listless, and on Friday the 7th, I noticed, when we came ashore in the morning, that he was scarcely able to shake hands. On that day Mr. Murray was appointed his successor, and his mind delivered from a great weight of anxiety, and as he intended dispensing the Sacrament of the Supper on the following

Sabbath, he was relieved from attendance at our meeting in the afternoon. At mid-day he gave me his own and Mrs. Geddie's usual annual subscription for the Bible Society, but his usually large and beautiful hand-writing in doing so was diminished to a feeble and scarcely legible scratch. This was the last occasion on which he put pen on paper. On the afternoon of that day he held a meeting of the congregation preparatory to the communion, and a man named Manarua, a Tahitian, who has lived on Aneityum for many years as a whaler, and who was a great drunkard, but who has now thoroughly reformed, was unanimously chosen to the office of the eldership by the congregation, and ordained by Dr. Geddie to that office. This was his last ministerial act. On going ashore from the vessel on the morning of the 8th, I was told by Mr. Murray, that Dr. Geddie had twice fallen that morning, and had to be carried in from the verandah of the house to the sofa. I immediately went in to see him, and found that his right side was paralyzed, that he had lost the power of his right arm and leg, and that the left side of his face was considerably drawn up. Since then I have had him constantly under my charge until last week, when I brought him home to Mrs. Geddie here. For some weeks after the crisis of his illness, his mind remained pretty clear and speech pretty distinct, but latterly his memory and speech are both partially impaired. And for the future it is highly improbable that he will ever be enabled to undertake any active duty for the church. I am happy to say, however, that in other respects his general health is good. He eats well and sleeps well; is more contented and even happy in his disposition than ever I knew him, and seems to spend a great deal of his time in private prayer. Mrs. Geddie has got a comfortable little cottage rented here. Helen is at school and getting on very well with her education, and as they are settled down, and as the climate suits the enfeebled health of both Dr. and Mrs. Geddie, it is their intention, God willing, for the present to remain here, at least, till Helen's education is finished, and of course they confidently look to you to make what provision for them you think necessary and right.

I may state that it would be highly undesirable and dangerous for either of them to think of going home to Nova Scotia and spending the remainder of their days in their native land. I am pretty certain that a single severe winter in your climate would be fatal to them both, so that must not be thought of. And further, I must say that after mature deliberation and inquiry, I find that it will take, at least,

£200 a year in these expensive colonies to keep them in comfort and respectability. This matter I desire confidently to commit to your church. You have been singularly honoured of God in producing a man who has had such a noble and distinguished missionary career, who has been the means, under Providence, of first *planting* Christianity in Western Polynesia. He has grown prematurely old through hardships and trials endured in your service, and that of his and your Master. By his zeal and enthusiasm was the new Hebrides Mission originated, by his self-sacrifice and determination was it commenced, by his patient endurance amid trials and difficulties of which we know but little was built up in its earlier years, by his energy and wisdom, and prudence, has it been extended until it has reached its present position. And now in God's Providence our pioneer is taken from our head and laid aside from active duty, and it will be your privilege who first sent him to the field, who have so often sympathised with him in his difficulties and supported him with your prayers, and rejoiced with him in his triumphs, now to make liberal and comfortable provision for his declining years.

I am, Revd. dear Sir,

Yours very sincerely,

(Signed) THOMAS NEILSON, Junr.

REVD. P. G. MCGREGOR,
Secty. F. M., Hualifuz, N. S.

News of the Church.

Presbytery of P. E. Island.

The Presbytery of P. E. Island, in connection with the P. C. of the Lower Provinces, met in Zion Church, on the 29th of January, and was constituted by the moderator. A commission was read and sustained, appointing Mr. Colin Holm representative for the congregation of Bonshaw and Tryon, during the current year. His name was added to the roll. A letter from Rev. John Sutherland was read in which he intimated his declination of the call to Woodville and Little Sands. On motion, agreed to set the call aside, and express sympathy with the congregation in their disappointment.

Rev. John G. Cameron tendered the demission of the pastoral charge of his congregation. The demission was allowed to lie on the table, and Rev. Mr. Patterson appointed to exchange with Mr. Cameron on the 2nd Sabbath of February, notify them of said demission and cite them to appear for their interests at the next meeting of Presbytery.

The congregation of Bay Fortune, Grand River and Souris petitioned Presbytery to appoint one of their number to moderate in a call to one to be their minister. The prayer of the petition was granted and the clerk appointed to preach and moderate in said call on Tuesday 18th February, at 11 o'clock a. m. The Rev. J. G. Cameron along with the clerk was appointed to hold meetings in the several sections of the congregation prior to the moderation, for the purpose of aiding them in their financial arrangements,—and also to spend Sabbath 16th in the congregation.

Rev. Mr. McLean of Dundas was appointed to preach at Bay Fortune on 9th February, and give notice of the moderation.

The congregation of Princetown reported, that, acting on the recommendation of Presbytery, they had increased their pastor's salary \$100.

Rev. Mr. Bernard was appointed to preach at Clyde River on 2nd Sabbath of February; at Bonshaw and Tryon on 3rd Sabbath, and on the two following Sabbaths at Bay Fortune. Mr. Thomson was appointed to preach at Summerside on the 2nd Sabbath of February; in Zion Church, Charlottetown on 3rd Sabbath; at Summerside on 4th Sabbath and at New London and Summerfield on the first Sabbath of March.

On account of the small attendance at this meeting, the conference on the state of religion was postponed till the next meeting of Presbytery which was appointed to be held in Zion Church, Charlottetown, on Wednesday, 26th February, at 11 o'clock a. m.

J. M. McLEOD, *Phy. Clerk.*

Kirk Sessions are reminded that their Statistical Returns *must* be forwarded to the clerk of Presbytery with as little delay as possible.

J. McLEOD, *Phy. Clerk.*

Presbytery of St John.

This Presbytery held its regular meeting in St. John on — of February. The attendance of members was large. Rev. N. McKay has accepted a call from Summerside, P. E. Island. His connection with St. David's Church, St. John, terminated with February. The Presbytery say in their minute referring to his departure from among them:

"That in prospect of the demission of the pastoral charge of St. David's Church by the Rev. Neil McKay, and of his departure from our bounds, we, the members of St. John Presbytery, desire to record our sense of his worth and excellence as a minister, as a member of Presbytery, and as a friend. For nearly 12 years he has

discharged the duties of his office in a manner which demands our most hearty approval. Mr. McKay, while among us, has been an earnest and faithful preacher of the Gospel; a laborious and frequent pastoral visitor; urbane in his demeanor, and kind in feeling; a hearty worker in the Missionary cause, and a most faithful, and judicious member of the courts of the church, especially of this Presbytery, of which he discharged the duties of clerk for five years to the entire satisfaction of the Court. This Presbytery hope that in the new sphere which he has chosen it may please the Head of the Church to continue to grant Mr. McKay strength to work and a blessing on his labors as he has done in the past. Finally, Presbytery desires to express deep regret at the departure of Mr. McKay from us, while they rejoice that another portion of the church shall have the advantage of his excellent abilities and friendly presence."

Mr. Houston has been appointed Clerk of Presbytery. Mr. Bearisto has intimated his intention to demit the charge of Salt Springs and Hammond River. Dr. Bayne was nominated Moderator of Synod.

Presbytery of Victoria and Richmond.

CALL TO WEST BAY ACCEPTED.

The Presbytery of Victoria and Richmond met on the 5th Feb., at Little Narrows. *Inter alia*—a call from the congregation of West Bay to the Rev. J. Sutherland, now labouring in that place, was sustained, placed for acceptance in Mr. Sutherland's hands, which was accepted. The usual steps for ordination and induction were appointed. The Presbytery accordingly agreed to meet at West Bay for said object, on Tuesday, the 18th proximo.

K. MCKENZIE, Clerk.

Presbytery of Halifax.

This Presbytery met on Tuesday 18th Feb., 11 A. M., in Poplar Grove Church. Rev. A. Ross, Pictou, was nominated for Moderator of Synod.—Rev. John Cameron stated he had received a Call from a Congregation at Fall River near Boston, and he in connection with this call tendered the demission of his charge at Nine Mile River. The demission was laid on the table and the congregation notified. The Presbytery resolved to hold a Conference on the state of Religion within their bounds at the next meeting. Rev. C. B. Pibbado gave notice of an overture on Psalmody. The Congregation of Noel petitioned for moderation in a call, Mr. O'Brien appearing as their commissioner. The Presbytery granted their petition and appointed Rev. L. G.

McNeil to preach and moderate on Wednesday the 5th March, at 2 P. M. Rev. A. R. Garvie tendered the demission of his charge at Windsor. The Presbytery will meet D. V. in Poplar Grove Church, on Tuesday, March 11th, at 11 A. M. In connection especially with the Conference on the State of Religion the Presbytery request a large attendance of members and Elders.

Presbytery of Pictou.

This Presbytery met on the 11th ult. to arrange supplies. Next meeting will be held in the Division Room of the Sons of Temperance, New Glasgow, on Tuesday, March 25th, at 11 A. M. for ordinary business.

Presbytery of Miramichi.

A meeting of the Presbytery of Miramichi, in connection with the Presbyterian Church of the Lower Provinces, was held in Chatham on the 22nd ult. The members present were Revs. Angus McMaster, J. Fowler, Thomas Nicholson, and T. G. Johnstone, and Dr. Thompson, Ruling Elder. The principal business was the Ordination and Induction of Mr. John M. Allan, as minister of St. John's Church, Chatham. His ordination trials had been previously heard and cordially sustained. Rev. Thomas Nicholson preached from 1 John, 2, 2, presenting especially the character and qualifications of Jesus as our Advocate with the Father. The ordination Prayer was offered and the minister addressed by Mr. McMaster. Mr. Johnstone addressed the people on their duty to their pastor. After the minister had received the welcome of his people at the church door, his name was added to the Roll of Presbytery, and the right hand of fellowship extended to him by his brethren in the ministry. The session was constituted by the Moderator of Presbytery, Rev. T. G. Johnstone, and Mr. Allan introduced to the members as their future Moderator. As an earnest of their future intentions, the Treasurer handed over to Mr. Allan the first instalment of the promised stipend. The day was one of the stormiest of the season, preventing a large number of the congregation from being present. The assemblage, however, was much larger than could be anticipated, and all seemed deeply interested in the proceedings and pleased with the result. From the high character of Mr. Allan's discourses before the Presbytery and the cordiality with which he was received by the people, a career of prosperity may confidently be anticipated by the congregation.

Doings in Truro.

The congregation of Truro has recently given its faithful and most laborious Pastor, Rev. Dr. McCulloch, as an expression of regard, a purse containing \$200. Last year the Doctor received, as congregational gifts, a handsome sleigh, a buffalo robe, and silver plated harness; the sleigh and robe from the young people of his charge.

In recording these deeds of kindness, which well express the cordial relations between Pastor and people, it may be added that the pastoral work having become too great for one man, the preliminary steps have been taken for the division of the charge, and the erection of another church in the western part of this rapidly growing town.

Presents.

Our space is so limited that notices of presents received by ministers must be compressed as much as possible: Rev. J. W. Nelson acknowledges Hay for his horse, a Buffalo Robe, a Fur Collar, Overshoes, &c. Rev. John Murray acknowledges a Sleigh and set of harness valued at \$75. Rev. K. McKenzie acknowledges \$98. Rev. A. Ross, Pictou, acknowledges gifts from the Ladies Sewing Circle and from Carrivoo River. Rev. J. D. McGillioray acknowledges a donation of \$54. Rev. William Grant acknowledges a Purse, and a Plaid and Robe; also a fine pile of firewood. Rev. Edward Grant acknowledges an address of welcome, and a handsome Riding Sleigh. Rev. A. P. Miller acknowledges a "commodious Carriage." Rev. Henry Crawford received from the young men of his charge an address with \$33. Rev. S. G. Lawson received from Murray Harbour, North, a fine set of Carriage Harness, and a complete suit of broadcloth. Mr. Lawson, mentioned that the people on the South side had supplied the manse with firewood for over two years, and presented other gifts, including, from Captain John Miller, a small, fully equipped sail-boat. The Sussex section of the congregation of Rev. James Gray, recently presented their Pastor with \$190. Rev. George Patterson, of Salem Church, Green Hill, has recently been presented with a parting testimonial of gratitude and affection from the Middle River section of his congregation, which recently united with the people of Westville in forming what is now the united Congregation of Westville and Middle River. The testimonial consisted of a Gold Watch, with suitable inscription, of the value of \$110. Rev. T. G. Johnstone has been presented with a Riding Sleigh and Wolfskin, and with a wagon, worth in all \$182.

Fruit in Old Age—Ps. 92: 14.

REV. AND DEAR SIR,—In going my rounds visiting the sick, the infirm and the aged in my congregation, I called upon a widow lady, 84 years of age, Mrs. John Giddens, sen., Portauipique, who, as I had been informed, wished to see me. She stated that a small sum of money (\$30), which she had out on interest, and which she had intended to leave for missions, had been recently returned. She considered how to dispose of it for the present. She resolved on now giving at least part of it for the intended purpose, and accordingly paid over to me \$16, which I enclose, to be equally divided between Home and Foreign Missions.

Yours sincerely,

A. L. WYLLIE.

REV. P. G. MCGREGOR, *Miss. Sec'y.*

 Illustrations of Sabbath School Lessons for March.

DOCTRINE—Sinners should flee from wrath to come.

FIRST SABBATH.

Neglect is enough to ruin a man. A man who is in business need not commit forgery or robbery to ruin himself; he has only to neglect his business and his ruin is certain. A man who is lying on a bed of sickness need not cut his throat to destroy himself; he has only to neglect the means of restoration, and he will be ruined. A man floating in a skiff above Niagara need not move an oar, or make an effort to destroy himself; he has only to neglect using the oar at the proper time, and he will certainly be carried over the cataract. Most of the calamities of life are caused by simple neglect. Let no one infer, that, because he is not a drunkard or an adulterer, or a murderer, therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer, that, because he is not a murderer, his farm will produce a harvest; or that, because he is not an adulterer, therefore his merchandise will take care of itself. *Barnes*

A young man who had inherited an estate from an uncle was exhorted to seek Christ, and said, that he would do so as soon as he had paid off the debts that encumbered the estate. "Young man, beware! you may never see that day, while you are gaining the world, you may lose your soul." The young heir said, "I'll run the risk." He went into the woods and was engaged felling a tree; when a falling limb caused his instant death, within a few hours of his bold presumption.

SECOND SABBATH.

DOCTRINE.—God never disappoints those who trust in Him.

A soldier lay dying in the Hospital, in terrible agony. A visitor asked him, "what church are you of?"—"of the church of Christ," he replied. "I mean, of what persuasion are you?" Persuasion, said the dying man, as his eyes looked heaven-ward, beaming with love to the Saviour. "I am persuaded that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus."

A lawyer of intelligence had been attending meetings under the labours of Mr. Earle. One evening after a sermon, an opportunity was given for remarks. This lawyer arose, and said, "I have often heard of the power of prayer, and I don't believe one word of it, but, if you want to take a hard case, take me." Mr. Earle asked him to come to the front seat, where they would pray for him. He replied, "I will do nothing of the kind; but, if you have power in prayer, try it on me." Before the close of the meeting, Mr. Earle requested all to go to their closets at a special time and pray for Mr. O.; and wished him to remember that they were praying for him. On the third evening after, Mr. O. was present, seeking for mercy. Soon he was rejoicing in Christ. His law books were sold; and he is now an eminent minister of Christ.

THIRD SABBATH.

DOCTRINE.—Falsehood—is guilt and punishment.

A little news boy, to sell his paper, told a lie. The matter came up in Sabbath School. "Would you tell a lie for 3 cents?" asked a teacher of one of the boys. "No ma'am! answered Dick, very decidedly, "For a dollar?"—"No ma'am!—"For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh! would it not buy lots of things? While he was thinking, another boy behind him roared out "No ma'am!"—"Why not?" asked the teacher, "because when the thousand dollars is all gone, and all the things they have got with them are gone too, the lie is there all the same?" answered the boy.

It is so an uncommon thing to hear great liars calling for curses on their heads, if what they say is not true.

A few years ago, a woman who lived in a small town in England, purchased a bedstead for thirteen shillings. She handed the salesman a pound note, and he gave her the change due her. A short time afterwards she returned to the shop, and asserted positively that he gave her eighteen pence

too little change. This the shopkeeper denied, stating the exact coins he had given her. She, however, persisted in saying he had cheated her, and she said she wished she might die before she left the house if she was not telling the truth. He handed her the money, and while putting it in her purse she dropped dead.

A poor woman in the Workhouse at Millborne Port, England, being once charged with stealing some article, wished God might strike her dumb, blind, and deaf, if she knew anything about it. At six o'clock she ate her supper, as well as usual. Soon after her speech failed, her eyes closed, and in an hour she was dead.

FOURTH SABBATH.

DOCTRINE.—Christ the mediator between God and man.

Christ's being a mediator of reconciliation, implies *the ardent love and large pity that filled His heart toward poor sinners.* For He doth not only mediate by way of entreaty, going betwixt both, and persuading and begging peace, but he mediates in the capacity of a surety by paying Himself under an obligation to satisfy our debts. Oh how compassionately did Christ's heart work towards us! Our mediator, like Jinnah, His type, seeing the stormy sea of God's wrath working tempestuously, and ready to swallow us up, cast in Himself to appease the storm. I remember how much that noble act of Marcus Curtius is celebrated in the Roman history, who being informed by the oracle that the great breach made by the earthquake could not be closed except something of worth were cast into it, heated with love to the commonwealth, he went and cast in Himself. This was looked upon as a bold and brave adventure. But what was this to Christ's offering?

Other Missions.

Presbyterian Missions in China.

There are now in China missionaries from the Presbyterian Church of England, the United Presbyterian Church, the Presbyterian Church in Ireland, two Presbyterian Churches in the United States, and for the Canada Presbyterian Church. The foundations of mission work in the great Chinese Empire, were laid in much suffering and blood. So far as the American Mission is concerned, the work as it now exists is carried on under many different forms, and occupies *fifty-five* missionaries, male and female, from the United States, and forty-four native preachers and helpers.

This does not include seventy men employed on the press, nor assistants in hospitals. Over 800 members are now connected with the mission churches, and nearly 400 youth are in the schools. The Presbytery of Ningpo alone has eleven churches with an aggregate of over 500 members, and one of the most important facts recently made known, is that from the present time there will be among these

TWO SELF-SUPPORTING CHINESE CHURCHES.

This is a fact worthy of being made known throughout the whole church. It contains a thorough rebuke to the carpings of those who claim that none but "sham converts" or "rice christians" are found in China. Of course these people are very poor. In America a church of so little means would not think of assuming its own support. And as for the charge of dependence, it may be set down as a general fact that the little congregations in all foreign fields help themselves to a greater proportionate extent than our feeble churches in this land. The scriptural standards of giving are observed far more strictly than here either by rich or poor.

THE PRESS AT SHANGHAI.

How few of the members of the Presbyterian Church are aware of the extent to which the Foreign Board is carrying on the work of publication in distant lands! We saw recently an able review of the press work in Syria, by Rev. D. Stuart Dodge, in which we found that three presses were in constant operation. At Shanghai *eight presses* are at work, throw-off millions of pages in Chinese and Japanese characters, based on many volumes of Chinese books printed in the Roman character. In connection with these presses there is a type foundry, and electrotyping and stereotyping establishments. The whole is carried on by seventy Chinamen directed by Mr. J. S. Mateer, and an assistant or foreman.

Great improvements have been made in the quality and number of type, until the whole number is now 6,664; and by combination these will print 24,000 different characters.

Printing in America is mere child's play, compared with the complexity of the Chinese language, in which so many thousands of characters are required. One is amazed at the success with which obstacles seemingly insurmountable have been overcome. Eight great presses have been made to throw off the precious pages of Divine truth by the million. And it is cheap and easy for scoffers to say, and for indifferent and self-excusing Christians to believe, that there

is no industry or enterprise in the men who have achieved these results,—who have not only translated the most intricate of languages, and written a Christian literature, but have printed the most perfect books in Arabic, and Chinese, and Japanese, that the world has seen. It is an important fact that the Shanghai press has not only given to China a large dictionary by Hon. Wells Williams, and another of equal value by Dr. Hepburn, to Japan, thus laying in each case an entire nation under lasting obligations to Missionaries, but that recently the Government authorities have ordered fonts of type from the Mission foundry. An order has been received from Japan, another from the Chinese authorities at Peking, another from the officers of the Shanghai Arsenal, and still another from England.

Among the worthy achievements of the past year, also, is the issue of a Hymn and Tune Book, in Chinese, prepared by Mrs. Julia B. Mateer. It contains 160 of our best hymn tunes, and will prove a great accession to the Mission work in all denominations in China.

The Chinese stereotyper has made seven hundred and sixty stereotype plates during the year. Five and a half million pages of the Scriptures have been printed; and of all classes of books, eighteen million pages. Pray for this mighty agency of good, the Shanghai Press.

THE HOSPITAL WORK OF THE MISSION.

In another article, prepared for a later issue, it is proposed to give a particular account of the schools of the Presbyterian Board in China and elsewhere. There is only space at present to make a brief reference to what we might, properly enough, call the medico-religious work at Canton under the care of Dr. J. G. Kerr.

The institution is sustained, financially, by the Chinese Medical Society, the Board engaging merely to support Dr. Kerr. The the way for the improvement of all opportunities which are afforded for the spiritual good of the patients; and the labours of missionaries in connection with the institution serve to promote their general influence in other ways. There is a dispensary in connection with the hospital in Canton, and four or five others have been established as branches in other towns. The number of out-patients treated during the year 1871, was 22,609; the number of in-patients was 835; surgical operations over 900, and vaccinations 586. Daily religious services have been conducted in the hospital. The widespread beneficence and general influence of such an institution, can scarcely be computed. Would there were one in every city.

Ephesus.

The Epistle to the Ephesians is read throughout the world, but there is none in Ephesus now to read it. They left their first love; they returned not to their first works. Their candlestick has been removed out of its place, and not only the Christian Church, but even the great city of Ephesus itself is no more. Dr. Chandler says:—"Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridges call in the area of the theatre and stadium, where thousands and tens of thousands of human beings, once assembled. The glorious pomp of its heathen worship is no longer remembered, and Christianity, which was here nursed by apostles, and fostered by general councils until it increased to fullness of stature barely lingers on in an existence hardly visible."

NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges receipt of the following sums during the month:—

FOREIGN MISSIONS.

Bridgewater, add. to \$18 in Jan'y. No.	\$6 00
Rogers' Hill, per G. McKay of Harwood Hill, add. to \$62	12 00
West St. Peter's, per Rev. W. R. Frazer	53 00
Goose River, per Rev. W. S. Darragh	10 00
R. D. Fulton, Bass Riv., Londonderry	4 00
F. Creelman, Bass Riv., Londonderry	1 00
Per David Laird, Esq., Granville Section of St. John's, New London	21 18
Lot 16	14 64
St. Peter's Bay cong.	5 00
Friends, Charlottetown	10 00
New Glasgow sec. of Rev. I. Murray's congregation	12 98
Few Friends of Mission	3 00
Friend, Maple Bank	1 50
Murray Harbour cong.	42 73
Cove Head cong.	28 46
Princeton	\$87 00
A Friend, Princeton	10 00
Alberton and Tignish, per Benj Rogers	70 00
Brookfield, Colchester	14 44
A. Dobson, Cumberland	1 50
John Gunn, per Rev. W. Grant	1 75
Five Islands, per Rev. J. McG. Mackay	10 00
T. P. Jones, Cow Bay	5 00
Cavendish Sec. of Cav. and N. Glasgow cong., per S. H. Brown	48 69
Erskine Sab School, Montreal, per Mr. D. McKay	30 00
Salt Springs, N. B., \$4; Hammond R., \$3; Golden Grove, \$3 40	10 40
James McLean, Bookseller, Pictou	10 00
Stephen Fink, Lunenburg	5 00
Elmsdale and N. M. River, per R. J. Cameron	30 00
Maitland Juv. Miss Soc., 1 quarter, per Rev. L. G. McNeill	8 25

Mabou, per J. H. McKeen:

Col by Miss Eva Murray	... \$27 19
" " Annie Fraser	... 5 25
" " Adelaide M'Keen	10 73
	36 17
Anonymous, at Treasurer's door	1 00
Musquodoboit cong., Brookvale, per Rev. R. Sedgwick	5 78
Merigomish	10 00
Primitive Ch., N. Glasgow, col taken Feb. 16th	200 00
Request of late James McDonald, of the Gore, per Rev. J. Cameron	10 00
Portapique and Bass River cong., per J. W. Fulton	14 25
Salem Church, Green Hill, per Rev. S. Paterson	38 43
Request of Mrs. J. McDonald, Barney's River, at Rev. K. J. Grant's disposal, per J. McDonald	25 00
A Friend, per Rev. G. Walker	9 86

DAY-PRING.

New Glasgow Sec of Rev. I. Murray's cong., per D Laird	3 40
St. Peter's Bay, per D Laird	6 50
Sabbath School of St Joseph Street, Montreal, per J. D Fraser	10 00
A Lady per Miss Mitchell, Gottingen Street, Halifax	3 00
Musquodoboit cong., Henry Sec S. S.	2 28
Nine Mile River, col. by Miss Annie Graham	2 25
Cavendish, \$20.82: less by \$1.05	19 77

ST. FEINANDO CHURCH AND MANSE.

Princeton, per D Laird	\$18 23
Hardwood Hill, per G. McKay	20 00
Noel, col. by J. O'Brien	3 50
Tatamagouche:	
Tatamagouche Village S. S. \$20 00	
River John Road S. S.:	
W. Wilson's Class	\$1 00
D. McKay's " "	1 00
Mrs D McKay's Class	1 00
Misses E. Lowrie and E. Waugh	0 50 3 50
Pt. Branch S. School:	
T. Malcolm's Class	\$1 00
Miss A. Winks' Class	1 00
" E. Langille's C.	75 2 85
French River S. School	2 15
Willow Church S. School	1 00
M. L. Barclay's Miss. Box	1 07
S. E. Sedgwick's Miss. Box	1 00
Miss Sample's Class, P. Brule	1 33 32 90
Glenelg cong., per H. Archibald:	
Melrose, col by Miss A. McKeen	4 45
Greenfield, col. by Miss Carrie Archibald	1 00
	5 45
Glenelg cong., per I. Simpson:	
Col. by Miss S. McKenzie	\$0 57
" " J. Archibald	2 60
" " Catherine McKeen	4 45
Less by 8 cents	\$7 02 7 54
Half-year's col., Primitive Ch., New Glasgow	41 14
Fort Massey S. School. R. B. Boak	34 30
Mrs. D. Murphy, Antigonish	3 00

Prince St. Church, Pictou:	
Col. by Miss Mary Patterson	\$8 00
“ “ Eliza Bayne, No. 2	8 50
“ “ G. Matheson	1 80
“ “ I. Campbell, No. 1	1 97
“ “ J. McDonald, No. 3	5 76
“ by Miss M. Campbell	4 15
“ “ Allan, No. 4	3 55
Card not known	10 50
James Hogg	1 50
H. A. Bayne's Class	3 06
	\$49 39
Collection	38 05
Lyons Brook Sec., col by Miss Jane McKenzie	14 03
	\$101 4
Less by	0 4
	101 03
Clyde and Barrington, per Rev. M. G. Henry:	
Clyde: Ada Sutherland	\$1 80
“ Mercy Boyd	0 35
“ Andrew Nicol	1 23
“ Sarah Sutherland	1 89
“ John Thomson	4 38
Barrington: Maud Doane	3 71
Cape Island: Willie Stewart	1 13
“ W. Cunningham	3 85
Village: Matilda Hamiton	1 85
Mid. Clyde: Eveline McKay	4 00
Up. Clyde	2 81
	27 00
Summerside:	
Col. by Miss S. A. Beairsto	\$4 10
“ “ Lucy Stewart	3 76
“ “ Agnes Muirhead	2 72
“ “ McDugald	0 44
“ “ Annie Boyver	4 10
“ “ Annie McSween	6 00
	21 12
West River and Brookfield, per Rev. S. Gunn	
	4 62
Sherbrook cong., per J. A. McDonald:	
Sherbrook S. School:	
Col by Miss M. McIntosh	\$1 96
“ “ Ellen McKay	4 72
“ “ Cassis McLean	3 83
“ “ Julia Dechman	2 50
Goldenville Sab. School:	
Col. by Miss M. J. McLean	6 00
“ “ Martha McLean	6 75
Still Water Sab. School:	
Col. by Mr. D. C. McKeen	5 22
“ “ H. McLean	4 60
Sonora: Mr. Jas. M'Cutchen's Family	1 60
	37 18
Cornwallis N., per Rev. J. Hogg:	
Col. by Christy Murray	\$7 10
“ Sarah Ellis	6 00
“ Christy Newcomb	2 40
“ Mary Percy	1 37
Moncton, per Rev. J. D. Murray:	
Col. by Miss Barbara Condon and Mary Weir	\$6 53
Col. by Master M. Flemming and John Weir	6 76 13 39

“ Harriet Irvine	0 90
“ Augustus Dickey	2 36
“ Annie Melrae	3 57
“ Annie Belcher	2 30
“ Fannie Rockwell	3 20
“ Samuel Manson	1 80
	31 00
Merigomish	22 01
Salem Ch., Green Hill:	
Mr. T. W. Fraser, Mill Brook	\$3 75
“ J. W. McLeod, W. River	6 30
Miss Annie Miller, W. River	8 40
“ A. J. McKenzie, G. Hill	9 62
Mr. C. Munsie, Green Hill	7 25
Miss S. J. Blakie, Green Hill	3 40
“ M. B. Cruickshanks, G. H.	3 77
“ S. M'K. Fraser, L. E., M. R.	3 65
“ A. McDonald, Mid River	1 25
	47 39
Upper Stewiacke (Children)	20 58
Bermuda cong., per Rev. W. Thorburn	14 16
Richmond, N. B., per Rev. K. McKay:	
Col by Miss Chrissie Harvey	\$2 00
“ Master John McLean	7 00
“ W. Montgomery	2 30
“ John Campbell	4 45
“ J. K. Plummer	1 10
“ Walter Lawrence	1 35
	18 70

HOME MISSIONS.

West River and Heimon Churches, per Rev. G. Roddick	
	44 00
John Graham, West River	5 00
New Glasgow, P. E. I., per D. Laird, Esq.	\$11 68
Friend Maple Brook	1 50 13 18
West St. Peter's and Mt. Stewart	14 00
Goose River Cumberland	3 88
Alberton and Tignish	40 00
Brookfield, Colchester	14 44
Half-way Brook (Stewiacke) Sewing Circle	5 00
Elmsdale and G. M. River	15 00
Cavendish Sec. of Cav. and N. G. cong.	24 82
Salt Springs, N. B.	2 00
James McLean, Pictou	10 00
Merigomish	12 62
Bequest of late J. McDonald, Gore	10 00
Salem Ch Green Hill	20 00
Newport, per H. Smith	7 00

SUPPLEMENTING FUND.

New Annan cong.	5 78
West St. Peter's and Mt. Stewart	20 00
Per David Laird:	
New London North	\$9 95
Summersfield Section	7 53
Dundas	4 00
St Peter's Bay	5 00
Bay Fortune	4 50
	20 98
Princeton, per Rev. R. Laird	16 89
Member of James' Ch., N. Glasgow	10 00
River John, per Rev. H. B. McKay	9 25
Half-way Brook Sewing Circle	5 00
Cow Bay, per Rev. D. McDougall	12 00
Baillie, per Rev. J. W. Nelson	6 00
Dr. McLarty, Sydney Mines	5 00
Whycoomah	11 00
Sheet Harbour	11 04

Salt Springs, \$2.25; Hammond R., \$2.25; Golden Grove, \$1.10.....	6 60
James McLean, Pictou.....	10 00
Maitland Juv Miss. Soc., quarterly col. A busy man, who should have sent sooner.....	8 00
10 00	
Cornwallis North, add. to contribution of \$50 by late H. I. Dickie, Esq.....	22 00
Merigomish.....	22 00
Elmsdale and N. M. River.....	25 00
Bequest of late J. McDonald, Gore.....	10 00
Rev. J. Layton.....	16 00
Riversdale.....	4 15
Salem Ch., Green Hill.....	25 00

EDUCATION.

Tatamagouche.....	\$12 00
Mt. Stewart and West St. Peter's.....	20 00
Dundas, per D. Laird.....	2 80
Pleasant Valley Sewing Circle.....	11 00
Dividend from Lepole's Bank.....	100 00
Spry Bay, Rev. A. B. Dickie.....	5 00
Merigomish.....	6 00
Elmsdale and N. M. River.....	25 00
Salem Ch., Green Hill.....	10 14
Cavendish.....	12 27
Dividend from B. N. S.....	42 00
Newport, per H. Smith.....	7 00

SYNOD FUND.

Prince William.....	\$10 00
Dundas.....	2 00
Baillie.....	4 00
Salem Ch., Green Hill.....	10 00
Rev. G. Patterson, for Montreal Delegation expenses.....	30 00

JEWISH MISSION.

Mrs. D. Murphy, Antigonish.....	\$2 00
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ITALIAN MISSIONS.

Per Rev. J. C. Meek:	
Young Ladies' Bible Class, Carleton:	
Libbie King.....	\$0 50
Lydia Richardson.....	1 00
Louisa Eldridge.....	3 89
Tabitha Richardson.....	0 25
Thirza Kelley.....	0 75
Jane Miller.....	0 25
Emma Miller.....	0 25
Robertie Hilton.....	0 43
Teacher.....	2 63
	10 00

ACADIA MISSION.

S. F. Creelman, Otter B., Stewiacke.....	\$5 00
Young School Teacher.....	5 00
John Graham, W. River.....	5 00
St. Peter's Bay, per D. Laird.....	5 50
Princeton, per Rev. R. Laird.....	17 06
Hugh Dunlop, Esq., Stewiacke.....	2 50
Wallace Brook, Pictou Co. Prayer-meeting.....	\$8 00
A. Lady.....	0 50
Ladies' Sewing Circle, Pleasant Valley, Colchester.....	8 50
5 00	
Clyde and Barrington:	
Clyde, \$2.25; Barrington, \$2.25; C. Island, \$1.00; Upper Clyde, \$1.50.....	7 00
James McLean, Pictou.....	5 00
Stephen Fink, Lunenburg.....	5 00
Robt. Creelman, Stewiacke.....	1 00

Dr. Geddes, Yarmouth.....	3 00
Salem Ch., Green Hill.....	11 08
Retired Business man, Hants Co.....	10 00

Grand Falls Church.

A Friend, Sheet Harbour.....	2 00
Maitland Juv. Miss. Society.....	8 00
Wm. Gammel, Little Bras d'Or.....	5 00
Retired Business man, Hants Co.....	20 00

AGED AND INFIRM MINISTERS' FUND.

Baddeck, both Sections.....	\$18 54
Mrs. Capt Cameron, Pictou.....	10 00
James McDonald's (Gore) Bequest.....	10 00
N. B., Erratum.—The sum forwarded by Mr. G. McKay, of Hardwood Hill, in January was \$46, not \$4 as in Feb. Record.....	40 00

MINISTERS' WIDOWS' FUND.

Mrs. Captain Cameron.....	\$10 00
Bequest of late J. McDonald, Gore.....	10 00

MR. CHINIQUY'S MISSION.

R. McKenzie, Nine Mile River.....	\$1 00
James McLean, Pictou.....	5 00
Stephen Fink, Lunenburg.....	10 00
A. B. C., Miramichi.....	25 00
Anon., handed in at Treasurer's door.....	1 00
Merigomish.....	8 00
A. Dunlap, Stewiacke.....	2 50
Salem Ch., Green Hill.....	11 08
Wm. Sutherland, Lower Stewiacke.....	2 00
A Friend, Richmond, N. B.....	2 00

N. B.—Ladies' Soc., E. R., Pictou, in last No., should have been \$4—not \$5.

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund acknowledges receipt of the following sums since 18th June, 1872:—

Rev. Mr. Stewart.....	\$20 00
" M. Wilson.....	20 00
" P. G. McGregor.....	20 00
" D. B. Blair.....	20 00
" D. McNeill.....	10 53
" George Patterson.....	20 00
" M. G. Henry.....	15 00
" T. Nicholson.....	20 00
" James Bennet.....	20 00
" Andrew Donald.....	10 00
" S. C. Gunn.....	20 00
" W. Grant.....	20 00
" James McLean.....	20 00
" John Currie.....	20 00
" Thomas Downie.....	15 00
" A. Farquharson.....	21 72
" J. D. McGillivray.....	20 00
" Thos. G. Johnston.....	20 00
" W. Stewart.....	20 00
" A. B. Dickie.....	20 00
" John Morton.....	20 00
" K. J. Grant.....	20 00
" J. W. McKenzie.....	20 00
" James Watson.....	10 00
" A. Stewart.....	20 00
" S. C. Gunn.....	24 00

Rev. John Forrest	20 00
" Moses Harvey	20 00
" A. McMaster	20 00
" Thos. Sedgewick	20 00
" A. J. Mowitt	21 00
" James Fraser	20 00
" A. Ross, Pictou	20 00
" Dr McLeod	20 00
" M. Stewart	20 00
" Robert Sedgewick	20 00
" A. McIntosh	20 00
" K. McKenzie	20 00
" James Fowler	20 00
" E. Grant	20 00
" W. Millen	20 00
" Joseph Annand	20 00
" James Law	20 00
" Geo. Roddick	20 00
" S. Johnson	10 00
" A. L. Wyllie	20 00
" Dr McAlloch	20 00
" A. McL. Sinclair	20 00
" S. Houston	20 00
" A. Glendinning	20 00
Mrs. McNair	20 00
Rev. Dr. Geldie	20 00
" J. D. Murray	20 00
" Dr. Bayne	20 00
" E. A. McCurdy	20 00
" W. Thorburn	0 53
" Professor Ross	20 00
" John McKinnon	20 00
" J. McG. McKay	20 37
" G. Clark	20 00
" W. McCullagh	22 00
2 Coupons on Prov. Debentures	29 20
6 months' Int on \$1000, old N.S. Cy.	29 20
1 year's Int on \$500 old N. S. Cy.	35 04
\$6 per share, Dividend on 2 shares, Bank of Nova Scotia stock	12 00
Cash on acct. of Int. on \$600 old N.S. Cy., Bal. Mortgage	38 46
1 year's Int on \$60, old N.S. Cy.	35 04
Int on Dep. Repts., per Bank N. S.	23 23
Bal. of Int. on payment of \$800 old Currency, Mortgage	8 16
Coupons on 7 P. E. I. Govt. Land Pur- chase Debentures, \$500 each	105 00
1 year's Int on \$60, old Cy.	35 04
6 months' Int. on \$80, old Cy.	23 36
Bal. of Int. on payment of Note of Hand for \$200 old Cy	18 74
Int on Bank Dep. Rept	6 88
3 Coupons on 3 P. E. I. Railway Debs., \$500 each	45 00
2 Coupons on Provincial Debentures.	29 20
6 months' Int. on \$1,000 old Cy.	29 20
1 year's Int. on \$400 old Cy.	23 36
\$7 per share, Dividend on 2 shares, Bank of Nova Scotia stock.	14 60
Dividend due 12th Aug., 1872, and 12th Feb., 1873, on 5 shares People's Bank stock	8 00
Dividend due 12th Aug., 1872, and 11th Feb., 1873, on 30 shares Union Bank stock	96 00
Rev. A. J. Mowitt	1 25
Rev. Thos. Sedgewick	0 75

\$1,806 26

E PRIMROSE, Treasurer,
Pictou, 12 Feb., '73. P.M.W & O.P.

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